

# MOODY MONTHLY

UNIVERSITY

February, 1937



U. L. Moody's  
first Sunday  
school Class  
in Chicago

Mr. Moody  
Preaching in  
Opera House,  
Haymarket,  
London

*Thou hast been faithful over a few things, I will make thee ruler over many things.  
—Matthew 25:21.*

# Hundreds of Mountain Teachers Are Calling for Testaments Offered to Their Pupils for Memorizing Scripture!

Children Show Surprising Interest in Learning Bible Verses.

25,000 Rewards Already Given This Term.



● Teachers are calling for hundreds of Pocket Treasuries and Testaments, daily. We cannot supply the demands without more financial help, and we must not disappoint these children who have worked so hard to receive a Testament.

In addition to this we have received thousands of applications for Moody books and Gospels from teachers throughout the South and Southwest. Many of these are in communities that have no Sunday Schools.

The children manifest a great hunger for the Word of God, yet multitudes of these promising boys and girls do not have even a Gospel. Teachers report many being saved. Revivals and Sunday Schools are following this sowing of the precious seed.

## Here Is a Remarkable Opportunity to Invest for Eternity

Thousands of these older boys and girls are at the parting of the ways. They will soon either choose Christ and the Way of Life, or follow the crowd down the broad way to destruction. Now is our time to direct them Heavenward!

### Will You Share in Pointing These Young Lives to Christ?

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### How Many Will Thank God For Your Help?

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\$10.00 will pay for 80 or more Testaments or Moody books, 500 Horton Gospels or Pocket Treasuries.

\$5.00 will supply a large school.

\$1.00 will furnish about 50 Gospels or Pocket Treasuries or 8 Testaments, or 8 Moody books.

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Be sure to make remittances payable to

**THE BIBLE INSTITUTE COLPORTAGE ASS'N,**  
847 N. Wells St., Chicago, Ill.

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Yes, I want the joy of helping to plant the Word of God in the minds of mountain and pioneer children, and enclose \$\_\_\_\_\_

Name \_\_\_\_\_

RFD, or Box or Street \_\_\_\_\_

P. O. \_\_\_\_\_ State \_\_\_\_\_

### EVIDENCE OF GOD'S BLESSING ON THIS WORK

#### Children Never Knew What a Bible Was

W. Va.

This is a backwoods community and many of the patrons were never in a church. The children never knew what a Bible was until I began to read them Bible stories and have them memorize scripture verses. I would appreciate your books very much. My pupils like Bible stories.—L. G.

#### Gospel Literature "Worked Wonders" in Godless Community

Kentucky.

There is no Sunday school here for the 210 pupils in our public school, but one is needed worse than anywhere on earth. The children do not have any moral principles at all. They do not respect anyone. This is my first year here and I tell you I never saw a place needing discipline as badly. I would like to teach these people the right way.—V. C.

A few weeks after sending Gospels and Moody Books this same teacher wrote: I can't tell you just how much help the Bible literature has been. It has worked wonders.—V. C.

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Your books have been such a blessing to my school. So many children did not know that God existed until they read your books. I let them read for themselves. They didn't have to take my word. They are so interested in these books I can hardly have my classes. I am so glad that these books exist. I thank you very much.—N. S.

Three weeks later this same teacher wrote: "Two have accepted Christ; mothers have accepted Christ also."

#### Twenty-three Pupils Converted

Sevierville, Tenn.

Please send me fifty-two Pocket Treasuries. There have been fifty-two of our students who have memorized the verses in the Gospel of John. Twenty-three of them were converted to Christ during a revival held these last three weeks and I am sure the verses helped to bring this about. Our student body thanks you again and again for your kindness in letting them earn the books in this way.—Z. S.

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Publication Manager

WILL H. HOUGHTON  
Editor

CLARENCE H. BENSON  
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Publication Office: Mount Morris, Ill.

Editorial and Executive Office: 153-163 Institute Place, Chicago, Ill.

Cable Address—Bible, Chicago

Address ALL Correspondence for Publication to Executive Offices

Copyright, 1937, by The Moody Bible Institute of Chicago

Printed in U. S. A.

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February, 1937

## His Breakfast

## For a New Testament

HERE is the letter from the Jewish young man in Cairo:

Dear Sirs of the Beth Sar Shalom of Brooklyn:

First I beg not to refuse me the sending every month of your valuable "Shepherd of Israel," because it is difficult to get it from a friend in Jerusalem. I could get it here, too, but I don't dare to get it for fear of the Jews.

Furthermore, I would ask to please send me a New Testament, in Yiddish or in Hebrew. I would like to learn the same. Am sorry not to be in a position to send money for it because I am not working over two years as a result of illness that I suffer. Please send the New Testament in a closed wrapper, (not open) that my family should not see and know of it. It is over two years that my family aids me materially. Please answer me, because I have very little money and cannot often write and pay postage. The postage which I pay for this letter, I will miss for a breakfast.

And of course we sent him the New Testament, and with it a letter of cheer and encouragement in the Lord. But we tell you the story here, that you might know of the far reach the Lord has given to this Mission; for, like the description of the heavens in Psalm 19, our lines, too, have "gone out through all the earth." And God has blessed beyond human calculation the testimony you have enabled us to give to a world Jewry, for the Lord Jesus Christ. Would you not love to have fellowship with such a ministry?

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# Continuing A Great Ministry!

You can invest with confidence in a Moody Bible Institute Annuity and accomplish a two-fold objective.

1. Train young men and women for world wide Christian service, thus enabling them to continue the proclamation of the Gospel to the unevangelized as did Mr. Moody, and
  2. Provide for yourself and your loved ones a guaranteed, generous life income—larger at most ages than can be obtained from other forms of investment.
- Our booklet "Facts" will tell you how you may become a partner in this work founded by D. L. Moody 50 years ago, through an investment of \$100.00 or more. A postcard will bring the booklet to you by return mail.

## The Moody Bible Institute of Chicago



153 INSTITUTE PLACE (Annuity Dept. MF2)  
CHICAGO, ILLINOIS

Please send me your annuity booklet, "FACTS." It is understood there is no obligation.

Name .....  
(Indicate given name)

Address .....

City ..... State .....

*"For ten years I have received regularly twice a year, the interest payments, and they usually come before the date they are due. I sincerely wish I had more money to send to you."*

E. B. A.,  
Alberta, Canada

*"My annuity returns always come promptly and I have been thankful to Him for causing me to become interested in Moody Bible Institute."*

E. S. C.,  
Kingsville, Ohio

# Moody Bible Institute Monthly

FEBRUARY, 1937

## EDITORIAL NOTES

One hundred years ago, a baby boy was born in Northfield, Mass., and that boy was destined to become the greatest evangelist of modern days. Our artist February 5, has pictured on the cover the striking contrasts of D. L. Moody's ministry. The

inset is taken from a photograph of a group called "Moody's Bodyguard." They represent the children of the streets to whom young Moody gave himself so diligently. Day and night he sought out the neglected children of Chicago and gathered them into a Sunday School that they might be brought to know Christ and be taught the Word of God.

The full cover picture is taken from a real life picture of Moody preaching to a great throng in the Opera House, Haymarket, London.

These pictures carry their exhortations. Once again is illustrated the principle frequently enunciated in Scripture, that if we would be used of God in a larger way we must be willing to be used in the smaller things. Do the thing near at hand with all your might and leave the rest to God, is the moral of our cover page.

\* \* \*

"Then came the experience which affected his whole after-life and made his years in York ever memorable. D. L. Moody and

Ira D. Sankey had crossed the Moody Atlantic and landed in Liverpool, and only to find to their dismay that Meyer the two men who had invited them to England, Rev. W. Pennefather, of Barnet, and Mr. Cuthbert Bainbridge, of Newcastle, had both recently died. Scarcely knowing where to turn, Moody remembered that in western America some time before, a visitor had told him that if he ever came to England, he would be glad to see him, and urged him not to forget two words, 'Bennett, York.' Mr. Bennett was a chemist in the city, a little man whom I subsequently came to know quite well. He conducted a Mission Hall in a needy district with considerable success. Knowing nothing beyond the fact that he had once suggested a visit to York, the evangelists telegraphed to Bennett: 'Self, wife and children, Sankey and wife just arrived, shall we come on?' He burst into Meyer's study with the message and they replied, 'Come on.'

"So without preliminary announcement they arrived, and on the Sunday they conducted services in the city. On Monday a noon prayer meeting had been convened in a little room in Coney Street and the local ministers had been invited. Meyer was among those who attended, and in spite of the differences between Moody and himself, he felt drawn to the stranger. He recognized beneath his rugged utterance a

spiritual power which he himself longed to possess, and straightway a series of meetings to extend over ten days was arranged to be held in Salem Congregational Church, James Parson's Church, of which Dr. John Hunter was then the minister. Afterward the meetings were held in Priory Street Church, and the Minister's Vestry there will always be sacred as the place where the fire that lighted England during the succeeding years, began to burn. There, day after day, in the mornings, a little group gathered for prayer, and afterward in the church there were some memorable meetings.

"That was the beginning of a lifelong devotion between the two men. Moody never forgot that Meyer was the first minister heartily to welcome him to England, and Meyer never forgot that he learned from Moody the art of winning men and women for Christ.

"Perhaps the chief lesson Moody taught the young pastor was that to do good work in the world he must be *himself*, not becoming a mere copy of somebody else, and by contact with the man whom Henry Drummond described as 'the greatest human he ever met,' he was lifted from merely parochial or denominational ideas of Christ's work in the world. In fact, Meyer became an evangelist himself—no small result of the York mission." (From *F. B. Meyer*, by W. Y. Fullerton).

\* \* \*

Is the Christian a truth seeker? Or is the Christian a seeker of souls? The two ideas are in conflict. Which is right?

**Truth Seekers or Men Seekers?**

A popular religious periodical says of itself,

"Religion (to that paper) is the search of mankind for the highest and best. Religion concerns itself with the soul struggles of today's most adventurous thinkers launching new, searching expeditions for truth."

The paper quoted above not only claims to be religious, but Christian. We would admit that mere religion is a search for truth. Christianity is not a search, but a revelation. Christ said of Himself, "I am the truth." If a man has found Christ he has found the Truth. Christ also said, "Follow me, and I will make you fishers of men" (Matt. 4:19). The follower of Christ does not seek truth, but men. He is a proclaimer of truth, a witness to the One who announced Himself as the Truth.

Barth and Brunner have conclusively answered these "religion as a search" teachers. The world religions originate on the human plane and represent man's groping for God. Christianity is God's revelation of Himself in Christ.

Speaking of truth, Brunner says, "What the 'natural man' knows apart from Christ is

not half the truth, but distorted truth. No religion in the world is without some elements of truth. No religion is without its profound error, an error which is of its very essence" (*The Mediator*, ch. 1).

Hence the dangers in trusting uninspired religion, and hence the need of divine revelation. So Brunner quotes Calvin as saying, "God Himself has spoken."

We quote Brunner again. "All that the modern man expects from Jesus is assistance." But the believer in Christ knows Him as Saviour, Lord and Companion, and understands that He "is made unto us wisdom, and righteousness, and sanctification, and redemption." In this knowledge and in the realization of an indwelling Christ, he goes out to seek others and bring them to the One who is Himself "the way, the truth, and the life."

\* \* \*

The periodical referred to above—it claims to be liberal—declares in advertising its wares, that platitudes, sentimentalities and trivialities find no place in its pages. Definitions would be helpful!

**The Trivialities and the Humilities**

To read the announcement one might conjecture that the humilities also find no place in its pages. The announcement abounds in self-descriptive phrases, such as "this brilliant weekly," "vigorous journal," "no more remarkable phenomena" than this paper. In three paragraphs it uses the adjective "brilliant" twice—of itself, of course. It does not claim to be wonderful. It only admits it!

There is another announcement all of us might well heed. Whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant" (Matt. 20:26, 27). To these words of the Lord Jesus might be added the words of the apostle Paul,

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:1, 2).

"Humility," said Spurgeon, "is to make a right estimate of one's self. It is no humility for a man to think less of himself than he ought, though it might rather puzzle him to do that."

\* \* \*

The influence of the liberalizing spirit is seen in America in the lowering of old-time standards. Respect for the Lord's Day has given way before this "liberalizing" trend, until now Sunday is only a holiday to the majority. If any one protests, he is put down as a mossback.

The old-time American home is fast disappearing. Divorce is taken for granted as a necessary evil, or even as a comfortable



convenience. The moving picture is working, intentionally or unintentionally, for the destruction of the home. It makes mock at marriage. It glorifies easy divorce. Its chief performers set the divorce example. No doubt there is a place for divorce and we would not be understood as condemning it in every instance. Perhaps one per cent are scriptural and moral.

To our shame we admit that the slimy hand of divorce has touched the White House family. Now divorce—and American divorce at that—has clutched at the throne of Great Britain. The realization should bring shame to our hearts and a blush to our cheeks.

What is the end of it going to be for a godless, pleasure-loving, carousing, gambling, home-wrecking generation? Read history and find the answer. Do not ask the "liberals" of any age. They have always been the sophists. Ask the Word of God, and it answers back, "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17).

\* \* \*

This line is a quotation from the report and recommendation of a Reforming Synod which met in Boston late in the seventeenth century to inquire into the state of the churches. The churches were empty and without influence. Immorality was on the increase. Gambling had enslaved the majority. Profanity was a commonplace.

In desperation the synod was called to consider moral and spiritual problems. Among their recommendations was this, "That the chief persons in Church and State be careful to set an example of godliness."

Those Puritan fathers of ours had good, practical sense. They understood that social sins do not originate in the slums and reach upward, but that they begin at the top and percolate down through the mass.

God will hold leaders to answer for the example they have set. After high positions comes high duties, and the first duty is to God. If the leaders fail, the followers will fall.

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. . . . And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings" (Hos. 4:6, 9).

\* \* \*

It has been frequently said that when the outlook is discouraging, the uplook is fine. The psalmist finds it so in the Fifth Psalm.

In much of the psalm he speaks of the worldlings around him as wicked, flat-terers, and foolish. In the third verse he says, "In the morning will I direct my prayer unto thee, and will look up."

Do you know anything of the upward look? There is humility in it, for we look up to our superiors. We do not look up to the thief, but to the teacher. We do not look up to the drunkard, but to the doctor. We do not look up to the crook, but to the king. He is the King of kings and Lord of

lords, and when we approach Him we look up.

There is confidence in the upward look. Just as the child looks up trustfully to its father, we look up—not like the publican, who would not so much as lift his eyes. In one sense that is the proper position to take always, for we never can reach the place in this world where we shall not drop our eyes under His holy glance. But He who has provided a way, has also extended an invitation to "come boldly." With confidence we accept the invitation and look up.

But we also look up in obedience. Like the messenger ready to run. Like the child waiting to be told what the errand is. Even as the dog with trust and affection in his eyes waits eagerly for the stick to be tossed out that he might "go and fetch it," so we wait the beckoning or bidding. And while we wait, we look up.

We look up in expectation. We are not experimenting with God. Others have experienced His grace and power. Others have done His will. Others have run His errands. Others have known power to pray and preach and witness and to win souls. It is still true that they who pray in secret shall be rewarded openly, in victory and usefulness, and so we look up.

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In the rush and hurry of our exacting duties a word of S. D. Gordon comes to mind.

"One morning, on awakening, a woman charged with the care of a home began thinking of the day's simple duties. And as she thought they seemed to magnify and pile up. There was her little daughter to get off to school with her luncheon. Some of the church ladies were coming that morning for a society meeting, and she had been planning a dainty luncheon for them. The maid in the kitchen was not exactly ideal—yet. And as she thought into the day her hand began aching. After breakfast, as her husband was leaving for the day's business, he took her hand and kissed her good-by. 'Why,' he said, 'my dear, your hand is feverish. I'm afraid you've been doing too much. Better just take a day off,' and he was gone. And she said to herself: 'A day off! The idea! Just like a man to think that I could take a day off.' But she had been making a habit of getting a little time for reading and prayer after breakfast. Pity she had not put it in earlier, at the day's very outset. Yet maybe she could not. Sometimes it is not possible. Yet *most times* it is possible, by planning. Now she slipped to her room, and, sitting down quietly, turned to the chapter in her regular place of reading. It was the eighth of Matthew. As she read she came to the words: '*And he touched her hand, and the fever left her*, and she arose, and ministered unto him.' And she knelt and breathed out the soft prayer for a touch of the Master's hand upon her own. And it came as she remained there for a few moments. Then, with much quieter spirit, she went on into the day. The luncheon for the church ladies was not quite so elaborate as she had planned. There came to her an impulse to tell her morning's experience. She shrank from doing it. It seemed a sacred thing. They might not understand. But the impulse remained and she obeyed it, and quietly told them. And as they listened there seemed to come a touch of the Spirit's pres-

ence upon them all. And so the day was a blessed one. Its close found her husband back again. And as he greeted her he said quietly: 'My dear, you did as I said, didn't you? The fever's gone.'"

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Those who sing gospel hymns are well acquainted with the name of Peter P. Bilhorn. Among his best known hymns are "Sweet Peace the Gift of God's Friend to Have Is Jesus." Mr. Bilhorn went home to be with the Lord on Sunday, December 6, 1936. He was converted to Christ in the old Moody Church in a service conducted by the late Dr. Pentecost.

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Dr. R. A. Torrey's daughter, Blanche Torrey Wiggs, died at Wheaton, Ill., December 16, after a lingering illness. The prayerful sympathy of all of Dr. Torrey's friends will go out in behalf of the mother, Mrs. Torrey, the brother and sister, Reuben Torrey, of China, and Edith Torrey, of Wheaton College, and the four children.

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The complaint reaches us that there are young men in various parts of the country fraudulently representing themselves to be Institute students sent out to solicit MOODY MONTHLY subscriptions.

Here is a recent story in a Michigan paper:

#### The Two Orphans

"Good morning. I have been told that you are interested in the Lord's work. Would you mind giving me a little of your time?"

The speaker was a good-looking young man with a winning smile and an air of honesty and good breeding. The person addressed was a lady in a home not far from Beaverton.

"I have a proposition to make to you that I am sure will interest you," the young man went on. "The Moody Bible Institute has chosen two orphan boys whom they are educating. I am one of those boys, and am representing a magazine agency to help pay my expenses. Here are my credentials." Whereupon he holds up a handsome certificate neatly framed in a bill-fold—final proof that he is a bona fide representative of a New York news agency.

The MONTHLY does not solicit through such agencies. Some students take subscriptions, but they carry MOODY MONTHLY credentials and not merely the card of some subscription agency. Please help us warn your friends and neighbors.

It might further be said that the Moody Bible Institute does not give scholarships to students for soliciting subscriptions to magazines other than the MOODY MONTHLY.

In the *Denver News* of January 2, Rev. F. H. Gillette was announced as being connected with the extension staff of the Moody Bible Institute. This is not the case, and owing to the fact that he is organizing a Bible league that makes exclusive use of the Concordant Version of the Bible, which the Moody Bible Institute cannot endorse, it is necessary to issue this word of warning.

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# "Like Him"

## An Expositional Study of I John 3:13

By REV. GUY H. KING, Beckenham, England

**T**HIS passage deals with one of the highest privileges, one of the sweetest joys, one of the most amazing miracles, with which the believer is concerned—becoming like the Saviour. There is a threefold resemblance here proposed. Perhaps we may call the first

### The Family Likeness

It often happens that members of a family bear certain physical characteristics in common, so that you can recognize individuals as belonging to those families by their possession of these traits. What is often the case physically, should be always the case spiritually. "Therefore the world knoweth us not, because it knew him not." If it had known Him, it would know us, because we bear the likeness, that is the thought.

But how amazing that we should have been brought into the family at all. "Behold, what manner of love"—the fundamental sense of *potapos* (what manner of) is "of what country," rather than "of what character." The word is used several times in the New Testament. For example: (1) "What manner of man is this?" (Matt. 8:27). He must belong to another, a higher, world, who has such power over the elemental forces of this world! (2) "What manner of woman this is" (Luke 7:39). A creature of another world than that to which these superior Pharisees belonged! (3) "What manner of persons ought ye to be" (II Pet. 3:2). Citizens of another country, and on your way thitherward! And so here in our passage, "What manner of love"—a love that is not native to this world. A love so wondrous can belong only to heaven, and to Him! Priceless privilege, indeed, that His love has called us to such a position—"sons of God!"

### An Indisputable Fact

Let there be no mistake about it, this is our position if we are believers. John 1:12 makes that clear; and here the blessed truth of it is underlined and emphasized. "Beloved, now are we the sons of God." (1) There is no delay—"now"; we have not to wait for knowledge of this until we reach the other side. (2) There is no doubt—"are"; without perhaps or perchance, this is indisputable fact. (3) There is no difference—"we"; every believer among us belongs to this heavenly aristocracy.

Such is our privilege—a privilege that carries with it many responsibilities. Are we as careful to discharge the latter as we are to grasp the former? We are attending here to but one matter. Are we then, seeking to show the family likeness? A boy who had just been converted, bore his testimony to his little sister by saying:

"Mary, I've got a new heart!"

In interested surprise, she answered, "Have you? Show it to me!"

He laughed at her innocence; but was she not right, spiritually? Born again into the family, recipients of the new heart, are we not bound to show that new heart by living



Rev. Guy H. King

a new life? Even the world expects that much of us.

As we go about our everyday duties and occupations, we should create the impression that we are Christians. In the shops, in the trains, in the homes, there should be something about our bearing, something about our behavior, that will reveal our family connection. But let us get back to our passage again, and see next

### The Photographic Likeness

In the taking of a photograph, three things are to be noted: first, a prepared plate; next, a momentary look; and then, an instantaneous impression. All that is here in this second verse.

"We" are the prepared plate; washed clean through the precious blood of the Lord Jesus, regenerated by the operation of the Holy Ghost, covered with the white robe of the Saviour's spotless righteousness. Thus we "appear" now in God's sight, whatever we "shall be" hereafter. Not through any merit of our own, but only of His grace, we are in this way prepared for a miracle that shall be enacted in the day of His appearing.

"We shall see him as he is"—that is the momentary look. And what a moment it is going to be! We have heard of Him by the hearing of the ears, but then our eyes shall see Him. We have come to know Him through the God-given faculty of faith, but then a deeper knowledge is to be ours. "Thine eyes shall see the King in his beauty"—what an effect the sight will produce in us!

"We shall be like him"—that is the instantaneous impression. One sight of Him will be sufficient to create in us the perfect likeness, as a flash of lightning will sometimes stamp the figure of an intervening object upon the thing it strikes. There will be no need for long processes of purgatory to purify the soul. One sight of Jesus will work the miracle.

This is one of the mightiest amazements of that day, that such as we could ever be such as He. The more we know our own hearts,

the more wonderful it will seem that one day we—even we—shall be perfectly "like Him," and "presented faultless" before the Father. Well, that perfection is not yet; but what is possible for us all while we wait for that, is

### The Artistic Likeness

An artist's method is, of course, quite different from a photographer's; and there is nothing instantaneous and immediate about his result. He has his model, or his object, and gradually, bit by bit, the portrait is painted.

The apostle has been speaking of a great "hope," the hope of His appearing, and of our being like Him then. And remember that in the New Testament, "hope" is not a possibility, but a certainty. Having this glorious certainty, not "in him," as if it rested on the believer's own self, but "in Him"—indeed, the Greek preposition, *epi*, is so strong as to bear the translation "set upon" Him—the believer is constrained to seek after a gradual approximation to His likeness even now. We find the same truth in II Corinthians 3:18, "Changed into the same image from glory to glory"—a daily growth in the likeness.

The perfect example is "even as he is pure." That is the pattern to which we are to work, the glorious object that we are to keep ever before us. With that in his mind, the believer "purifieth himself"; not by one act, but, as the tense of the verb shows, by a continual process. Of course, he purifies himself only in the sense that he uses the means of cleansing that God provides. Increasing holiness of character is to be our daily pursuit here while we await the perfection of holiness that is to be ours hereafter. The way we do it is by letting the Holy Spirit do it. As a matter of fact, is that the attitude and habit of our life?

While a missionary was describing the beautiful life and character of the Lord Jesus, a little Indian child interrupted with the remark, "That man used to live here." What a testimony that was to some man of God, who had lived such a life before that child that when she heard of Jesus, she thought that must have been He! Do we remind people of Him? Let us face the fact that we either portray Him or betray Him. May He make us all increasingly "like Him." May we be so yielded to the Holy Spirit that we may be, in some degree, good portraits.

"Let it be seen that with Thee I have been, Jesus my Lord and my Saviour; Let it be known I am wholly Thine own, By all my speech and behavior!"

"That I love the MOODY MONTHLY goes without saying. I just cannot get along without it. I pray God's blessing on every department and the editors and all connected in any way with it, for its success and influence for righteousness."—B.B.B., housewife.

# The Might of Moody

By REV. HERBERT LOCKYER, Liverpool, England

IN the contemplation of the life-work of the famous, there is always the urge to discover the secret of their greatness. We minutely examine their lives in order that we might understand and emulate those principles, methods, or habits making possible their fame. And many there are, in every realm of life, who have climbed the steep ascent from obscurity to widespread influence and honor simply because they unearthed and applied the elements making for success in other lives. The lives of great men reminded them that they too could make their lives sublime; and sublime they became.

Coming then to our much-loved theme of D. L. Moody, let us endeavor to delineate those characteristics that made him the greatest evangelist of modern times.

## Wherein Lay His Great Power

What was the secret and source of his remarkable influence over countless thousands in two continents? Darlow, in his life of *Frances Ridley Havergal*, affirms that "Mr. Moody has been recognized, even by his critics, as the most capable, honest, and unselfish evangelist of the last generation. . . . It is beyond question that no modern mission preacher stirred such multitudes of men and women to begin a new life." Again, we ask, what were the factors producing such a soul-stirring preacher?

### 1. Did Moody's Might Lie in Any Intellectual Prowess?

It is a known fact that Moody was denied the educational facilities which in after life he freely provided for others. He was not a polished product of the schools. His education was severely limited, and of his limitation Moody was sorely conscious. When as a preacher he attracted worldwide attention, he encountered much criticism for his ungrammatical sentences. Before his sermons found their way into print, they had to be subjected to thorough correction and revision.

F. B. Meyer said of him:

"It is credibly stated that he could not read correctly until well advanced in his teens. That he made no claims on the world's literature or culture was equally evident. . . . Some of his phrases were open to misunderstanding."

Yet, if Moody was not polished, he was powerful! If he had no academical achievements, he had mighty spiritual influence. If he lacked education, he certainly had an experience denied to the vast majority of men.

### 2. Did Moody's Might Lie in His Administrative Ability?

Moody was molded by God to manage multitudes. He was a born leader, a true master of assemblies. He would have made a conspicuous general. His remarkable organizing powers are well known to those who have studied the details of those magnificent campaigns of his, when as many as 15,000 would be present. Everything down

to the smallest detail had Moody's closest attention. He was, as we have seen, a man of method. But his power did not lie in his ability to organize and handle the crowds who were anxious to hear his message, just as it did not lie in any brilliance he possessed.

### 3. Did Moody's Might Lie in His Oratorical Power?

While as a preacher he was earnest, solemn, and effective, one cannot say that Moody's power was made possible by any gift of eloquence he possessed. He said "some rash things, as a foreigner could not help doing, and many crude ones, as an uneducated man must," says an English writer. "While some of his addresses were powerful, others were very poor. . . . Yet men felt themselves in the presence of a Power, toward whom their obligations and opportunities were not to be weakened by any defect in its human instruments."

Moody certainly knew how to study a Bible theme and illustrate his points from his wide experience, but we cannot say that he possessed a very conspicuous homiletical mind. The multitudes who faced him wherever he went, were not swayed by any studied oratory. Moody knew little, if anything at all, of elocutionary aids to pulpit effectiveness. In preaching he was a natural conversationalist, and in spite of mispronounced names and shortened words and his peculiar nasal twang, here was a man who left behind him an imperishable memory. Again we ask, whence came he by this power?

### 4. Moody's Might Lay in the Power of the Holy Spirit.

Whatever his natural gifts, the great secret of Moody's extensive labors for the kingdom of God was the mighty power of the Spirit, and His entire possession of this utterly yielded servant of the Lord. What he was and did must be attributed to the fact that he was willing to be a Spirit-filled vessel, and this is why Moody, more than any other man, helped to recover the truth regarding the personality and power of the Holy Spirit.

In writing to a friend about training young persons both at Northfield and Chicago, he remarked:

"What the nations want is not big men, but *small men—little* in their own sight—*nobodies*, then God will use them."

And Moody was a "nobody." He was an ordinary man through whom the Holy Spirit accomplished a most extraordinary task.

A formative influence in his life was the conversation between the late Mr. Bewley and Mr. Varley in the Botanic Gardens, Dublin, when one said to the other:

"*The world has yet to learn what God will do through a man who is wholly consecrated to Him.*"

Moody said to himself:

"He did not say a great man, nor a learned man, nor a rich man, nor an elo-

quent man, but simply a man. I will try my utmost to be that man."

He left his companions, made for his bedroom in the hotel, threw himself on the floor before God; and God accepted his surrender beyond all he asked or thought. This was the secret of his extreme modesty. He could not bear to be lionized, or sought after for himself. Once, when the crowds clapped at his entrance, he instantly rebuked them. You would not realize that he had anything to do with those great gatherings he presided over. He would say, "My only wonder is that God can use such an instrument as I am, to do such work."

## Great Spiritual Facts Moody Believed

All of us are acquainted with the conference Moody convened, at which several spoke about the secrets of power and holiness. As chairman, he concluded the addresses by saying that the secret of spiritual power could be condensed into five words, "Be filled with the Spirit." And this was Moody's own secret of his remarkable labors.

### 1. He Believed in the Personality of the Holy Spirit.

To Moody, the Spirit was not a something, but Someone. He had no room for nebulous theories regarding the third person of the blessed Trinity. All his utterances relative to the Holy Spirit confirm his faith in One who was co-equal with the Father. It was in Dr. A. J. Gordon's church that Moody gave his Bible readings on "The Holy Spirit," which was then a neglected theme. It now occupies a very prominent place in the study and thought of Bible students throughout the world largely owing to Mr. Moody's efforts to give such a truth a more conspicuous place. His printed sermons on "The Work of the Spirit" are among the most helpful one could read.

### 2. He Claimed the Power of the Holy Spirit.

The story of the rebuke administered to Moody by those godly women who were disturbed by his unctious preaching, is worthy of repetition. The year 1871 was a critical one in Moody's career. He realized how little he had by personal acquisitions for his work. An intense hunger and thirst for spiritual power was aroused in his heart by the action of two holy women who used to attend his meetings and sit at the front. Seeing by their expressions that they were evidently praying as he preached, Moody ventured to ask them at the close what they were doing. They replied,

"We were praying for you."

"But why not pray for sinners?" said Moody.

The women answered,

"You need the power of the Spirit."

"I need power! Why, I thought I had power. Have I not the largest congrega-

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tions in Chicago and many conversions?"

He asked these two praying souls, however, to come and have a talk with him. They came, and getting to their knees, they prayed with all their hearts that Moody might be filled with the Spirit. With an increased hunger, Moody himself began to cry for the might of the Spirit to rest upon him. He felt as if he could not live unless he had this power for service.

One day in New York City, Moody received this filling. What a day! He could scarce describe it. He seldom referred to it, as it was too sacred. God revealed Himself! Moody had such an experience of His love and power that he had to ask the Lord to stay His hand. Back he went to his preaching. His sermons were not different. He did not present new truths. Yet hundreds were converted to God. Revival fires blazed out everywhere.

Wherever he went there were the same demonstrations of the Spirit and of power. At the time, he was only thirty-eight years of age, yet God took him from a little mission among street arabs to make the deepest and most far-reaching religious impression upon the English-speaking world. A spirit of evangelism was awakened which has never died out. Bible study received a great impetus. And the secret of it all was Moody's appropriation of the Spirit, or, shall we say, the Spirit's appropriation of Moody.

### 3. *He Trusted the Guidance of the Holy Spirit.*

Amid his growing and important responsibilities, it was essential for Moody to be delivered from mistakes. A wrong decision as pressing engagements were heaped upon him, might have been disastrous, but Moody never erred. His display of wisdom in the handling of all his enterprises reveals the possession of a power that was not his own. Moody walked conscious of the fact that by his side was the Holy Spirit, who ever kept him in the center of that divine will he so dearly loved. Moody was ever led of the Spirit.

### 4. *He Preached the Truth of the Holy Spirit.*

One of Moody's most powerful messages was based on the biblical unfolding of the Spirit's work. Here are a few precious gems taken out of it:

"If we are full of the Spirit, anointed, our words will reach the hearts of the people. . . . We need the filling always, and if we are filled with the Spirit there will be no room for Satan or self. . . . If we are filled with the Spirit and full of power, one day's work is better than a year's without. . . . It is the work of the Holy Spirit to get the secrets of eternity and reveal them unto us. . . . My work is to preach, and the Holy Spirit convicts of sin."

Ever full of communing with God, Moody trembled lest his messages should be devoid of heavenly power. Conscious of the possession of great strength for spiritual work and realizing deeply the awful responsibility that lay upon him, he ever walked softly before God and very carefully before men. A prominent Christian worker who wondered why the Spirit applied Moody's words and not his own, came to see that Moody's entire consecration lay at the bottom of his influence.

### 5. *He Recognized the Lordship of the Holy Spirit.*

How else can we interpret those solemn, melting meetings of his when scores of souls would be bowed in penitence, apart from Moody's constant recognition of the Lordship of the Spirit in every meeting he addressed? He recognized that he was only a channel, and a very poor one at that. But every time the onus was thrown upon the Holy Spirit, and He never once failed this humble soul. Everything was referred to Him, and He never forgot to act. On Moody's last night in Liverpool, the gas went out and candles had to be substituted, but wonderful power from on high was poured out on that evening. Giving himself unreservedly to his work as it opened up, he would say, "We need often a renewal of power. As I come face to face with my work, I get the power."

With the early Church, Moody believed that the Holy Spirit was the Convictor of sin and the Administrator of the affairs of the Church, and with absolute reliance upon the Spirit of God, he became the Spirit's battle axe and weapon of war.

Lord Shaftesbury wrote in his diary:

"Here come two simple, unlettered men; they are calm, without an approach to the fanatical. They seek neither to terrify nor to puff up; eschew controversy, and flatter no passions. Nevertheless, thousands of all degrees bow down before them. . . . Moody will do more in an hour than Canon Liddon in a century."

Yes, where the Holy Spirit is recognized and revered as Lord, there liberty and power are ever experienced.

### Triumphant in Testings

Three supreme testings await strong men, once wrote Dr. C. I. Scofield. The testing of poverty and obscurity, of prosperity and applause, of suffering. Some pass the first trial successfully, only to be corrupted by the second. Others emerge from the test of poverty and prosperity, but yet succumb to the testing of pain. Moody, however, by God's grace passed unscathed through all three testings. He was little affected by earthly titles or personal fame. With natural simplicity of character, he remained unmoved although brought into fellowship with the noble and famous of earth. And it was his supreme possession by the Holy Spirit united to his powerful understanding

of the soul's need, that made him utterly unconscious of self as he stood before his vast audiences. He was the greatest natural preacher of his time, and he became such, seeing that he was content to let God use the Spirit as he had. Moody brought his loaves and fishes, and although they were few and small, the Holy Spirit multiplied them and fed countless multitudes with such.

"Some day you will read in the papers that D. L. Moody of East Northfield is dead. Don't you believe a word of it!"

How prophetic are these words of Moody! Truly, he was never as much alive as he is today! He is living in a thousand lives—in the Spirit-inspired ministries of those he led to Christ, in the noble institutions he reared.

And the abiding lesson of Moody's life is, that whatever we may lack in natural genius or brilliant gifts or acquired knowledge, the Holy Spirit can make up to us, that is, if we are willing for Him to fully possess us. Claim the Spirit, and let Him claim you, and the world will yet witness greater things than even Moody, the Spirit-filled evangelist, accomplished. Although the world saw in Moody what the Holy Spirit could do through a soul utterly surrendered to His sway, it has yet to witness the full limit of divine power. May such a limit be reached in a mighty outpouring of the Spirit's power upon your life and mine!

Listen to these stirring words with which the late F. B. Meyer closed one of his papers on the "Memories of Moody and Sankey":

"Is the arm of God shortened? Must we of the older generation pass away, leaving only the echo of movements that molded our lives, but with no effort to combat the devastation which the cankerworm of adverse criticism and the atrophy of pleasure have induced? If we cannot resuscitate the noon-prayer meeting, why should we not undertake to pray for five minutes each noon, that God would rend the heavens and come down, so that mountains of resistance might flow down at His manifested presence?"

Let us respond to the appeal of this saint who has gone to join Moody, his friend! Brethren, our greatest need is the Holy Spirit; and His greatest need is our surrendered lives. May each of us set our sails to catch the breezes as they blow from the eternal hills of God!

## An Interesting "Moody Link"

By REV. HERBERT LOCKYER, Liverpool, England



QUITE recently while conducting a Moody Bible Conference in the Oliver Presbyterian Church, Minneapolis, of which Dr. Norman B. Harrison is pastor, an elderly lady was introduced to me as one of the oldest teachers in the land. Much was my delight when, upon inquiry, I discovered that Carrie E. Stevens, the teacher in question, had a most interesting association with D. L. Moody. Her mother was Caroline Pillsbury Moody, daughter of Samuel Pillsbury Moody, uncle of D. L. Moody. Samuel P. Moody, who was born July 27, 1786, and died September 20, 1836, came from Newburyport, Mass., and was a sea captain by profession.

On her mother's side, Mrs. Stevens is connected with Ambassador Hettrick and Rob-

(Continued on page 312)

# The Magnificent Atavist

By RICHARD ELLSWORTH DAY, San Francisco, Calif.

*Thus saith the Lord, stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.—Jeremiah 6:16.*



D. L. Moody at 25\*

A STANFORD background makes me aware that there is a smell of fire on the word Atavism, and the business of lifting one's nose. "Reversion to primitive type: renewed manifestation of the characters peculiar to a remote ancestor, instead of those of an immediate or near one." And of course one fears to be an atavist if he is committed to the idea that "change means progress." But, alas! some of us have lost conviction in such a protasis, by reason of the decent necessity for hiding away in the kind darkness of woodshed rafters, so many objects upon which our best tinkering has been lavished. Under such conditions, we sense a shamefaced hospitality towards—even Atavism!

No small number of us have had secret qualms over how well the contemporary Church with its advanced approach, *hasn't been doing* in the past thirty-five years, which leaves us pathetically exposed to an attack of heresy against "the assured results of progress."

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There now! I was so fascinated skating across these smooth white pages that I almost slid over into the editor's waste basket. Whew! But I won't do it again. That's a promise. I'll stick to Moody so closely that if anyone is provoked, it will be D. L.'s fault, not mine. Just one mouse-like suggestion, and then we'll take to salaaming where the course is open. To me, a son of the campus, it has brought a thrill quite up to my boyish emotions over *St. Nicholas Magazine*, to peep into *Orthodoxy's Memoirs*, there to observe how the Commoner of Northfield, going in for old methods and old ideas, and old ideals

—moved the world! while I had been wistfully dreaming in lonely cathedral lights.

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Yesterday's pages gave me a thousand delighted chuckles as I noted how Moody "went vestigal," and became a confirmed Old Timer.

There were of course two strong-minded women whose love for the Old Paths profoundly moved him. And he had a strange bent for loving what they loved.

And Spurgeon had a backward influence upon him. When they were both young men, Spurgeon two years his senior, Moody was completely enamored of him. The first time he went to London (1867), he rushed post-haste to Metropolitan Tabernacle, shouldered his way in without a ticket, sat in the high gallery, weeping throughout the service, "his eyes just feasting on Mr. Spurgeon."

This was unfortunate for a young man in his formative period, because Spurgeon was the Greatest Throwback since Calvin. He was even proud of it. Went out of his way to point out each atavus from whom he derived his pedigree: "You can take a step from Paul to Augustine, and from Augustine to Calvin, and there you will pause with your foot in the air a long time before you find any such another. Luther dug his mental ore from Calvin's mine. And the Puritans got their wing and fire and force from the Sage of Geneva."

Spurgeon began as a boy, and continued throughout his life, to ransack old London bookstores for Puritan volumes, which, flee-

ing from a superficial age, had lodged there for refuge. Hunted about, bound in sheepskins, and goat skins; of whom he thought, the current world was not worthy! He gave nine thousand of these folio fugitives a haven in his Westwood library; and gave *himself* a permanent cast from reading them. In analyzing his mental life, he boldly said, "I feel the shadow of their broad brims over my spirit!"

Because nearly all the Puritans wore beards, Spurgeon also grew one. And Moody grew one too, because he liked the way a beard looked on Spurgeon. You may count upon it, when one man admires another so much that he copies his Van Dyke, he has already given himself to more serious imitations. Without Moody's being aware of it, his formative mind was stretched upon the same last as that which shaped John Owen and Richard Baxter—"I read everything Spurgeon ever writes!" Thus the sails of Moody's sermonic clipper was rigged atavunto, from the outset, with the Ancient Doctrines of Grace.

\* \* \*

Still other forces moved into collusion to draw Moody back to the Old Paths. There was a race of ministers called "Bible preachers," who put an amazing emphasis upon the supremacy of the Word, and "refused to call a thing a sermon unless it rooted into and grew out of a text." They were swift to pierce with ridicule, any discourse that was merely a bundle of "human observations," upon which, as a final gesture to inspire confidence, a text had been pasted.



Betsey Holton Moody  
Age 70



Emma Charlotte Moody  
Age 30

"There were of course two strong-minded women whose love for the Old Paths profoundly moved him. And he had a strange bent for loving what they loved."

\*This picture of Mr. Moody is used by permission of the Judson Press from "Bush Aglow."



D. L. Moody when president of the Chicago Young Men's Christian Association

Henry Moorhouse was an atavist of that sort. Born in 1840, he was a puny Lancashire lad, hell-bent-on-high by the time he was twenty. Wondrously saved just as he was about to commit suicide. Took to preaching at once, but being very poor missed the Professor's Booth; and, his personal appearance being weak, no one gave him books to read about the Bible. So he was off to a crippling start by having to go it with nothing but a King James' version. He became the kind of a preacher whose sermons are "nothing but a string of proof texts." That being the case, it was annoying beyond all explanation, how thousands of *thinking people*, who should have known better, flocked after Moorhouse.

Moody and Moorhouse met in London, in the summer of 1867, Moody "speaking" in a little mission room. Within five minutes young Moorhouse "saw through Moody," that he was just a topic-talker, and told him after service with rasping Lancashire candor,

"Moody, you're on the wrong tack. If you will preach *God's words*, instead of *your own*, He'll make you a great power."

And did that raise temperature in D. L.! He really thought he was good. Moorhouse planned to return to America with D. L., but the latter "gave him the slip." Moorhouse came to America on the *next* boat, followed to Chicago. Then was instrumental in giving Moody's sermonic nature a dreadful overhauling by demonstrating how people react toward Old Path Expositors. That's the provoking thing about these old time preachers—the people hear them gladly. Hallelujah Power overran Moody's church in a big red tide. And Moody said later, "I just couldn't keep back the tears. *I made up my mind I'd be a Bible preacher.*"

\* \* \*

Spoken like a man, Dear Commoner!  
But, that is the hardest thing any dominie ever assays to do!

For Moody, it meant rising at 4 A.M. the rest of his life! (Torrey confirmed this.) "If I am going to get in any Bible study, I have to get up before the rest of the folks get up."

It meant, *locking up the commentaries until the Bible had finished with him!* "I pore over the pages, not through the specs of some learned commentator, but with my own eyes."

It meant living with *one theme* until his soul began to move with the beat of the Holy Spirit. "I do not know how many hours I spent in studying out of the Bible, one theme or another, until it just flowed out my finger tips."

It meant a steadfast practice of refraining from trying to tell people what he thought a certain passage *meant*, until first he had perfected himself in quoting exactly what it *said*. "What does it *say*? Never mind what you think it *teaches!*"

It meant "so thinking Scripture" that he could tell about ploughing a field or priming a pump in Bible language. A thousand times he demanded of his students, "Tell us your experience in Bible language."

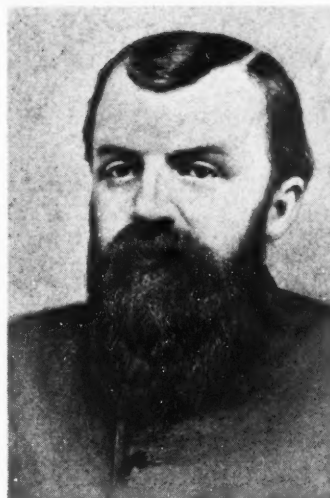
And it meant—he *stuck to one version until he mastered it*. He was interested that a certain new version was sent to Chicago as an expensive telegram. But he never used it himself. Stuck to the old King James'. I glance up at my shelves here in my little office beside the Golden Gate, and there is every version I ever heard about! But the only thing they have ever done for me is to start by having a mental confusion that makes Babylon's polyglot plague seem relatively simple. Now I'm back for keeps on the Old King James', and—scuse me, Mr. Editor, I almost slipped off again!

But, with Moody, the achievement of "a Bibline disposition" (apologies to Stephen Charnock) meant more than anything else, a constant cry to the Spirit of Grace. Psalm 56:4—"In God I will praise his word"—is unintelligible, unless it means that our strongest hope for perennial enthusiasm toward the Book is a constant outpouring of Enabling Power. Someone once asked Moody, "How can I learn to use the Bible that way?" He replied,

"Arouse yourself to it! *And*, keep pleading with God! He'll assuredly help you!"

\* \* \*

Thus it came to pass that by Thursday evening, June 22, 1873, which may be called the precise night the world awakening began, his "reversion was complete." Not a single cracker dot upon him indicating the craft



D. L. Moody in 1873. (Original photograph loaned by Mr. Day)

of a Dominie Machine. Just an "Old Timer" who by a queer knight move, had bobbed up on the church checker board from a past era. A magnificent atavist!

What a strange race these old Bereans are! When they talk, one's interest is not flagged by quotations from a current philosopher. No, a thousand times, no! They haven't spoken five minutes until one's soul hears the ravishingly sweet voice of Another; and one's eyes, though bathed in tears, begin to focus properly on the Face of Loveliness Divine.

\* \* \*

Dear me, I've laughed and wept too much over this humble man of Northfield. I suddenly find that in conducting a clinic to study him, I've contracted his malady. Bible Atavism! The worst part of it is, having once contracted it, one never cares to get well. He stands in the ways, and *sees!* Begs for the Old Paths! Fears ever again to leave them, having found therein, for the first time, rest for his soul!

## Dwight Lyman Moody

### In Memoriam

By Bertha Greensmith, Rochester, N. Y.

The flower is not born of earth;  
Without the seed, the soil were vain;  
It only rises to new birth,  
As God doth send His sun and rain,  
And bids the seed new life attain.

'Tis He who makes the bud to bloom,  
Raised up by His eternal power;  
He gives the color and perfume,  
And makes again the lovely flower,  
A reproducing thing of power.

Nor does the flesh, above the clod,  
Rise up to magnify and bless,  
Unless that life be hid with God,  
Who only giveth good success  
In all life's daily storm and stress.

And so of him whom God hath blessed,  
His humble self, so Spirit-filled,  
That though his body is at rest,  
A reproducing life, God-willed,  
In words and work, that all have thrilled.

For He who knows the way we take,  
Himself didst raise that man of God;  
Empowered him for His name's sake,  
While Moody walked the common clod,  
His life was hid with Christ in God.

And blessings from his life have flowed,  
In ever-magnifying stream.  
God's very radiance on him glowed,  
And countless souls have caught the gleam;  
For Moody's Christ, was Moody's theme.



# “Until He Find It”\*\*

By REV. JAMES P. WELLIVER, Virginia, Minn.

*For the Son of man is come to seek and to save that which was lost.—Luke 19:10*

**H**ERE is one of the greatest of all gospel texts. It is great in its simplicity, with its words of three and four letters. It is great in its central truths, that only lost men come within the pale of the gospel, and that salvation is of pure grace. It is great in its completeness, for there is no gospel fact that cannot be hung on its simple outline.

## Some Big Little Words

So I want you to count on your fingers the truths that come out of those big little words, “Son of man,” “come,” “seek,” “save,” “lost.” Each one is big with meaning.

The first of these words, “Son of man,” reveals the eternal Son of God in His *human relation*, Deity joined forever to humanity. It is the title the Lord Jesus apparently loved. It reveals Him as “made like unto his brethren.” It describes Him as the One who sat weary on the well of Sychar and asked for a drink of water He never got; who wept at the tomb of Lazarus for the blindness of the hearts that would shortly plan His murder. Yet He is the eternal Son of God, no less God because He is man, and no less man because He is God—the fulness of the Godhead in human form and true human nature.

The second of these little words reveals the eternal Son in His *humiliation*. Little do we realize what it meant for Him who had been in the form of God from all eternity, to count that glory a lesser privilege than the cross of humanity’s redemption, and leave a holy heaven of light and love for a sinful world of darkness and hate. I want you to see a picture. In one of my former fields I used to pass a rocky bluff infested with rattlesnakes. I am informed that the boys used to go up there and tease those snakes, for the fun of seeing them coil and hearing them rattle. Men trifle with sin just like that, thinking it sport to be contemptuous of danger.

The third of these little words, “seek,” reveals the eternal Son in His *great commission*. This He declares is what He came for, to seek lost men. They say that a stray sheep can never find its way home. It is void of that instinct; and thus the sheep becomes God’s own type of the sinner. “All we like sheep have gone astray.” In the parable of the lost sheep is pictured the heavenly fold, the heavenly Shepherd, coming to this wilderness of sin, through the dark night and trackless desert, to find the lost lamb, humanity. I am glad the record does not say that he went a mile, or two, or ten, and came back empty. His search knew but one limit—till he found it.

Yes, the unconscious cry of a lost world drew the Son of God out of heaven, to seek until He found the lost. I just cannot imagine anything but joy when the shepherd’s eye caught sight of that lost lamb. I cannot



Rev. James P. Welliver

imagine him going up to it and giving it a kick and saying, “You miserable sheep, look at all the trouble you’ve made me.” Nor can I imagine him saying, “Come on, now, we’re going home,” for he knew that exhausted sheep could never make the fold. Nor can the sin-sick sinner hope to get to heaven that way. Those moderns who tell you just to follow Jesus and you’ll get to heaven, are mocking you, unsaved friend. And neither did the shepherd attempt to help it to the fold, for that too would have been impossible.

And that brings the fourth of those little words, “save,” which shows the eternal Son in His *accomplished redemption*. He got the sheep safely home.

## How Did the Shepherd Do It?

I have seen in the markets of the Near East an illustration of how He did it. The shepherd took the two front legs in one hand, and the two hind legs in the other, then he lifted the sheep up over his head, and laid it down on both shoulders, holding it firm and safe with both hands as he started back to the fold. Its head hung very low, but that did not hurt it. And so the sinner’s head ought to hang, even the saved sinner’s head, all the whole wilderness journey. Poor lamb, senseless, but how safe! Great shepherd, faithful to the end! That lamb is just as safe as those shoulders are strong, and nothing but their failure can keep it from the fold at last. Thank God, our Good Shepherd, on whose shoulders we are riding to the heavenly fold, is almighty. We need not fear. He has won the battle. No beast of the forest can roar against Him, for He has smitten them all.

One can hardly think that journey home was a very smooth one. There were many a jolt and jar, but every jolt was a jolt nearer home. Perhaps some of you have felt those jolts. Well, they are a delightful evi-

dence that you are making progress toward heaven, and there is a glorious welcome when you reach the goal. Heaven’s choruses will resound to the bounds of endless space, when I, a poor lost and rescued sheep, am carried in on the shoulders of my Good Shepherd.

But will all that rejoicing be just because of me? Nay. That sheep on the market would have sold for about fifty cents. And would the shepherd call all his friends to a feast of rejoicing over one fifty-cent sheep? The harps of glory will not ring for me for what I am, but because of the value that has been placed on my soul by the Shepherd Himself, the value of His own mighty sacrifice.

God help us to see the immensity of the cost to Him of bringing in that lost sheep. He must go where it was, no matter where. And where was man when the Great Shepherd left the heavenly fold to find and bring him back to God? He was in the place of condemnation and death; and to that place the Shepherd-Redeemer must go—the cross of condemnation. Sinner, if you could bring yourself to that place, and see your lost state, you would find the Good Shepherd already there, to pick you up and carry you home to God on those unfailing shoulders.

## What It Means to Be Lost

And then, the last of those little words is “lost,” and it shows the *urgent occasion* for all that the seeking Saviour has done. But to make men know they are lost, what a task! On nothing else has so much divine effort been expended since the cross. Could men but see their lost state, how different would both this world and that Saviour appear! How quickly would they be found and saved! Let me try through a little story to show what this last word means.

In a day long gone, in a missionary home in one of the timbered Indian reservations of America, there was a boy of perhaps eight years, and a girl of six. The mission compound stood in the thick timber, and one day the two wandered into the woods. The day was ideal, the sun bright, the birds singing, the trees and flowers beautiful. Little did they realize that those delightful things could soon bring them deep trouble, hiding them completely from home. Such is the world. Oh, if men could realize that the very things that now seem the only things worth while, may soon hide completely the Father’s house and homeward road, the world would begin to lose its powerful attraction.

But on and on they rambled, till they saw it began to grow dusk. They turned to go home, and tramp, tramp, they went, but there was no sign of home. They changed their direction, and changed it again, trudging bravely on; and when at last hope died in the lad’s stout heart, he turned to his sister and said, “Well—I—guess—we’re lost.” Then they sat down on the ground, and the

(Continued on page 312)

\*Selected for publication in Evangelistic Sermon Contest.

# The History of Evangelism

By REV. CARL G. WESTERDAHL, Rockford, Ill.

THE history of evangelism is the story of God's efforts to draw men out of sin into holiness, to deliver them from death unto life. That effort on the part of God has been continuous throughout thousands of years.

"Evangelism" and "revivalism" are usually synonymous in our language, but strictly speaking, they are quite different in meaning. "Revive" means to restore and quicken that which already is alive, but in a state of declension. "Evangelism" means to proclaim the good news of salvation to those that are lost and bring them into a living knowledge of personal salvation through faith in the Lord Jesus Christ as "delivered for our offenses, and raised again for our justification" (Rom. 4:25).

Nevertheless, there is a vital relation between the two, as revival is usually effected in the Church when truly evangelistic efforts are put forth; and evangelism, in turn, is most effective when the Church is in a state of spiritual revival. Consequently the history of evangelism is to a large extent the history of spiritual revival.

## Old Testament Evangelism

"Evangel" means "good tidings." "Evangelism" means the proclamation of such good tidings, with the acceptance on the part of the hearers of the good news, and what it implies, as the ultimate aim. Therefore, evangelism in the Old Testament goes back to the days of Enoch and Noah, but for more practical purposes we might begin with Moses as an evangelist, coming from God to his people Israel and proclaiming unto them deliverance from Egypt and slavery. A host of perhaps two and a half million people gave heed to the message, and after that midnight hour, when the black clouds of judgment broke over the land of the Pharaohs, this great company, with the blood of the redemptive lamb on the door posts of their humble dwellings, and their bodies nourished by the Paschal lamb that redeemed them, followed the messenger of God's evangel out of the land of darkness, through the Red Sea, and into the sands of the Arabian desert to find their way to the Promised Land.

After Israel became an established people in their own home land, we find that their history is mainly the story of declension and revival, in one form or another, the revival usually coming through some person, endowed with the power of God and proclaiming anew God's message of hope and life, mingled with warnings and solemn threatenings. Particularly do the prophets stand forth as God's messengers, when the times were dark and apparently hopeless, calling the sinful people to repentance, and announcing the willingness of God to return with blessing to the nation, if they will humble themselves before Him. We are reminded of the days of Hezekiah, Josiah, Jeremiah, Nehemiah, and a score of others doing the work of God-sent evangelists.

## New Testament Evangelism

John the Baptist, whose firm and sol-

emn voice cries forth, "Repent, ye: for the kingdom of heaven is at hand," as we turn from the Old Testament to the New, really belongs in the company of the Old Testament evangelists. New Testament evangelism, we may consider, had its essential start on the day of Pentecost. Pentecost, with its supernatural manifestations, its unique and generous outpouring of the power of the Holy Spirit, had as its immediate aim the salvation of lost souls, and before noon of that day three thousand sinners were on their knees seeking God and His grace. The days following were a repetition of that scene, until within a week the converts in Jerusalem alone were counted by the thousands.

The scriptural description of the evangelism of Peter, Philip, Paul, and others is so familiar to us all that we need merely mention their names to bring before our minds the mighty works done by the Holy Spirit through them in the salvation of souls.

During the first three centuries the Church at large was evangelistically-minded. In spite of persecutions from time to time, they urged upon the lost the claims of God and the open door to life by faith in the Lord Jesus Christ. Men and women living in the deep shadows of martyrdom yearned for the salvation of souls and, like Stephen, following the example of his Lord, they prayed that God might be merciful toward their persecutors.

After the conversion of the Emperor Constantine, and the consequent popularizing of Christianity in the empire, laxity began gradually to characterize the professed Church, until in the course of time the popish Church reigned supreme over the consciences of men and the Dark Ages of world history set in. Surely evangelism was dead, and the salvation of the lost kept very few of the dignitaries and leaders of the Church from sleep. A sprinkle of baptismal water, an oblation at the time of confirmation, the blessing of the bishop, and where possible, the supreme unction at the time of death, took care of all evangelistic needs, securing the glorious hope of heaven, with the more or less uncomfortable intermediate prospect of some time amid the rolling flames of purgatory. All in the name of the Holy Mother and her blessed child Jesus.

Those were dark days for the lost souls of men. And yet in the midst of that darkness there were zealous souls, out of sympathy with many of the practices of the Church, giving themselves sacrificially to the redemption of men, holding forth the shed blood of Jesus Christ as the sole ground for salvation. Such were St. Bernard and St. Francis. To them, all hope centered in the Lord Jesus Christ. He was the alpha and omega of their message. St. Bernard said: "Dry is all food to the soul if it is not sprinkled with the oil of Christ. When thou writest, promise me nothing unless I read Jesus in it. When thou conversest with me on religious themes, promise me nothing if I hear not Jesus' voice.

Jesus—honey to the taste, melody to the ear, gladness to the soul." Even before the Reformation proper, there were great evangelistic souls, who refused to conform to the papal Church. Savonarola preached until Florence trembled and kings turned pale. John Wycliffe and John Tauler and others, like-minded, preached faithfully salvation through Christ alone. Rome could not silence these evangelistic voices. They rang true until the flames licked their limbs. Even in death there was a triumphant smile upon their faces.

## Reformation Evangelism

The Reformation was fundamentally a revival. Politicians and intellectualists who had chafed under the power and superstition of Rome, took advantage of this spiritual upheaval, until the revival was lost in a maze of politics and eventually rationalism. But the Reformation opened the door for a renewed evangelistic ministry and soon efforts were put forth on every hand to point men to Christ. The old Bible doctrine of justification caught fire anew in the hearts of liberated churchmen and others, until the European sky turned red in places with the dawning of a new day.

Martin Luther stands out as the giant of the Reformation. At times he is exalted until one would think that he alone was the great revivalist of that great epoch. His personality, his mighty intellect, his almost supernatural courage, his true piety, his genius for literary industry, his confident leadership, his popular style and appeal, made him God's chosen captain in the new exodus of His people from the Egyptian-darkness of Rome to the promised land of a new era.

But there were others, mighty men of God, doing the work of evangelists in that day of opportunity. A little later John Calvin in Geneva and John Knox in Scotland added their voices to the reformers. And for every name that is familiar there were scores just as faithful and zealous, ever emphasizing that salvation is in Christ alone. Some of these names, like that of John Calvin, have become associated with theology rather than evangelism in the popular mind. Be it remembered, however, that even though their time was taken up to a large extent with the doctrinal aspect of scriptural revelation, these labors were associated with a powerful preaching ministry in which the emphasis was upon the saving power of Jesus Christ. And their preaching was not merely a formal doctrinal presentation to the intellect, but a burning message of life.

Controversy was very common, as it necessarily must be because of the inroads of rationalism on the one hand and paganism on the other, trying to becloud the gospel of the saving grace of God. These reformers were awake both intellectually and spiritually. They met the superstitions of the pagan Christianity of Rome and the rationalism that broke out with the new freedom from

the dogmatism of the papal Church, with ex-position of the Word of God, oftentime delivered with fiery vehemence under the unction of the Spirit in response to a profound faith in God's revealed truth.

Evangelistic Christianity was mainly confined to parts of Germany, France, Switzerland, Netherlands, England, Scotland, and Scandinavia during the early period of the Reformation. Great opposition was experienced from agents of Rome, and preachers of the gospel were subjected to much persecution.

The Reformation rather soon settled into dead and formal orthodoxy, until a mere intellectual attitude was taken toward the doctrinal expressions of Protestant theology. This was true in all the territory covered by the Reformation revival, more so in certain portions than in some others. But God has never been left without a witness, and in the midst of frigid Protestantism there were some faithful souls remaining close to fountains of living water found in their relationship to the Lord Jesus Christ.

In the course of time there was a new revival in Protestantism. In Scotland we see the Covenanters, represented by John Welch, John Livingston, and men of that type. They were true evangelists in a day when martyrdom might be expected for loyalty to Christ. John Welch was particularly a man of prayer. It is said that it was the habit of his life to spend eight hours out of twenty-four in prayer alone with God. Coming from that Presence the people felt that God was in their midst. In 1630, John Livingston preached in the Church at Shotts and five hundred people were soundly converted. From that one meeting many prominent Christian leaders of that day dated their conversion to Christ.

#### Pietists, Moravians and the Wesleys

But the main source of revival and evangelism in modern times seems to have been the pietistic revival in Germany. We are familiar with the great leaders of that movement: John Arndt, Paul Gerhart, Philip Jacob Spener, August Herman Francke. This movement was true to the New Testament and laid emphasis on genuine spiritual experience. Francke taught at the college in Halle, Germany. It is said that the classrooms were saturated with a sense of the presence of God. Many students found their way to God in its environs. More than six thousand preachers received their education at Halle up until the time of the death of Francke. Thus God was preparing the way for a new era of evangelism in spite of the spiritual death of the established Churches. To this pietistic movement must be counted at a later date Johann Albrecht Bengel, the great New Testament interpreter, and Count Zinzendorf, the famed leader of the Moravian Church.

Out from this source flowed streams of revival and evangelism northward to Scandinavia, westward to Britain, sending rivulets into every corner of the earth, streams that are yet bringing blessing to parched souls. John Wesley, a young clergyman of the Church of England, driv-

en by religious zeal, though not himself yet a saved man, went to Georgia as a missionary among the Indians. There he encountered some Moravian Christians, and in contact with them, he realized more than ever that he was not born again. It made his heart hungry. He wrote in his journal: "I went to America to convert the Indians, but, oh, who shall convert me?"

For several years after his return from America he associated frequently, both he and his brother Charles, with the Moravians, particularly one Peter Böhler, who wrote to Count Zinzendorf at Herrnhut about the brothers Wesley as follows: "I traveled with the two brothers, John and Charles Wesley, from London to Oxford. The elder, John, is a good-natured man. He knew he did not properly believe on the Saviour, and was willing to be taught. His brother, with whom you often conversed a year ago, is at present very much distressed in his mind, but does not know how he shall begin to be acquainted with the Saviour."

Of the two brothers, Charles was the first to find peace with God. Finally one evening in May, 1738, he attended a little meeting held by some pious souls, and there someone read Luther's preface to the Epistle to the Romans describing faith. Wesley himself writes: "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death. I

began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all there what I now first felt in my heart." With this experience began a new ministry, and a revival broke out which swept the British Isles, leaped across the sea to America, and spread in various directions throughout the world.

#### Whitefield, Scott and Rosenius

While John Wesley was in America, before his conversion, his young companion at Oxford, George Whitefield, had begun to preach so that multitudes were pierced to the heart and clamored for help to be saved. He said himself about these early preaching efforts: "The doctrine of the new birth and justification by faith in Jesus Christ (though I was not so clear as afterward) made its way like lightning into the hearers' consciences." Wesley suggested to him that God needed an evangelist in Georgia. His heart was stirred at Wesley's letter, saying: "What if thou art the man, Mr. Whitefield? Do you ask what you shall have? Food to eat, and raiment to put on; a house to lay your head in, such as your Lord had not; and a crown of glory that fadeth not away." The flaming evangelist offered himself to the Georgian mission, was accepted, and his mighty evangelistic efforts in America are a glorious part of American history.

The Wesleyan revival could not be confined long to the narrow boundaries of Great Britain. The converts of that blessed work of God became fiery preachers. Some choice messengers were sent to other countries. George Scott was sent to Sweden. He burned with zeal for the salvation of the lost. He began his work in Stockholm, where he found several precious believers waiting for someone to lead them into a definite evangelistic work. After eight or nine years the work had grown until it became necessary to build a church. After some correspondence and opposition, permission was granted, and the Bethlehem Church was erected.

Scott became intimately acquainted with a young man who was headed for the State Church ministry, Carl Olof Rosenius. This young man felt God calling him to a definite evangelistic task, which would be difficult after ordination into the regular ministry of the Church of Sweden. He opened his heart to Scott, who evidently encouraged Rosenius to follow the dictates of his enlightened heart. Rosenius associated himself with Scott, and the two began to spread, by both the printed and spoken word, the good news of personal salvation. Thus began the work that became a tremendous evangelistic movement in Sweden, the children of which, we Mission Friends, are in particular. May the zeal of the fathers be reproduced with emphasis in the children! Sweden has been visited repeatedly by spiritual awakenings. Likewise Norway, which during the last few years has seen great revivals and a wonderful work of God.

A continuation of this article, entitled "Evangelism in America," will appear in the next issue.—The Editors.

Moody Bible Institute Monthly

### Jesus Never Fails

By ALBERT E. ELLIOTT, Saskatoon, Sask., Canada

Sometimes when you're fighting battle,  
And are tempted to give o'er,  
Here's a little thought to help you  
To be brave and fight some more.  
It will make a world of difference  
When the enemy assails,  
If you'll claim divine assistance,  
Knowing Jesus never fails.

Jesus never lost one battle,  
Though temptations came His way,  
Just as cruel and as subtle  
As we're finding them today.  
Now we have the glad assurance  
That a conquering power prevails  
In and through the constant presence  
Of a love that never fails.

When you're passing through the waters  
Of deep sorrow and despair,  
And you get no help from others,  
Just remember Christ is there.  
He has promised to be with you  
Over smooth and rugged trails,  
Through the day and all the night, too,  
With a love that never fails.

When you find a weaker brother  
Losing out where he should win,  
Tell him that the blood will cover  
All his failures—all his sin.  
From the wondrous cross on Calvary  
Flows the stream that still avails,  
Cleansing hearts and bringing victory  
Through that love which never fails.



# The Lure of Unreality

By REV. J. C. WILLIAMS, Tenterden, Kent, England

**T**HERE is nothing so delusive or elusive as a heart deceived or a mind inflamed by a body diseased. Despite all appearances to the contrary, God declares "that the whole creation groaneth and travaileth in pain together until now" (Rom. 8:22).

## Efforts to Escape Realities

The world is sick with a rising temperature and a falling vitality in spiritual and moral values. In the very center of man's life there lies the cancer of sin, inflaming every desire, poisoning every thought, and corrupting the imagination. The reaction of this world fever is that men are losing the perceptive faculty which enables them to face realities. They crave for sensation, which simply means the stimulation of the senses. Sensuality has five points of contact and can only be thrilled from without. Hence the desire of all sorts and conditions of men to obtain "a kick out of life." Spirituality on the other hand, has but one point of contact, the living touch with the living God *within*.

To the most casual observer of the trend of the world's traffic in thought and action, it is obvious that the one desire of modern life is to escape dullness. To get as far away from oneself as is possible, to lose one's personality in the crowd, to be carried on the flood tide of humanity, this seems to be the summit of enjoyment and happiness. Still waters and green pastures, as described by the psalmist, have no attraction for those whose one idea of life is velocity, except in rare moments of blasé reflection. The experience which thrills our senses, loses its power by repetition, but that which illuminates our soul is strengthened by each new revelation. Man is ever fleeing from the reality into the darkened shadows of unreality for the same reason that Adam fled from the voice in paradise, to hide himself from the reality of the unseen God.

## 957,000,000 Tickets to British Movies

Consider the fact of the cinema, that temple of fiction, as symptomatic of the present age. The president of the British Cinematographic Society in a statistical survey of the industry, stated that "the people of Great Britain in 1934 spent £40,950,000 on the cinema. They bought 957 million tickets of admission, and paid on an average just over ten pence for each ticket. Cinemas in that year totaled 4,305, 70 per cent seating 1,000 or under." The admission figures give an average of nearly twenty-two visits to the cinema per annum by every man, woman, and child in the country.

In view of these figures it is not surprising that the president described the cinema as "one of the sociological marvels of the century." The Devil can play upon the emotions and the highly-strung sensitive chords of our being, as a master musician plays upon the instrument of his choice, and fallen

humanity can do no other than respond to the dance of death. The "father of lies" is the evil genius of the unreal.

The facts and figures from this world of unreality, challenge every thoughtful Christian to examine their witness to the reality of the gospel of Christ, to meet not only the spiritual but the psychological needs of the heedless multitude, whose emotions are thrilled, and mind and imagination soaked in the glamor of all that is base, lewd, and criminal in the life of the gangster, the harlot, and the debauchee.

## What Happens When the Curtain Falls

What happens when the curtain falls, the lights go up, and the crowds pass through the exits? Is there not a sickening fall from an unsubstantial world to the stern realities of everyday life—of a mean home in a mean street amid sordid surroundings?

Admitted that the stage, the cinema, and alcohol will for a fleeting hour deaden the conscience, the pain of memory, quicken the emotions, heighten the temperature, but will it help to bear the burden of the morrow? Or will spirit, soul, and body reach to the enervating fever of unreality, undermining the foundations of morality, and create an ever-increasing thirst for itself. There are many ways and degrees of insobriety. Satan has shackles of gold and of iron, even gossamer threads, adapted to every twist and turn of man's fallen nature, which hold him captive to the course of the ages. All experiences do not add to life. Many steal from us assets which cannot be replaced. Matthew Arnold has expressed it:

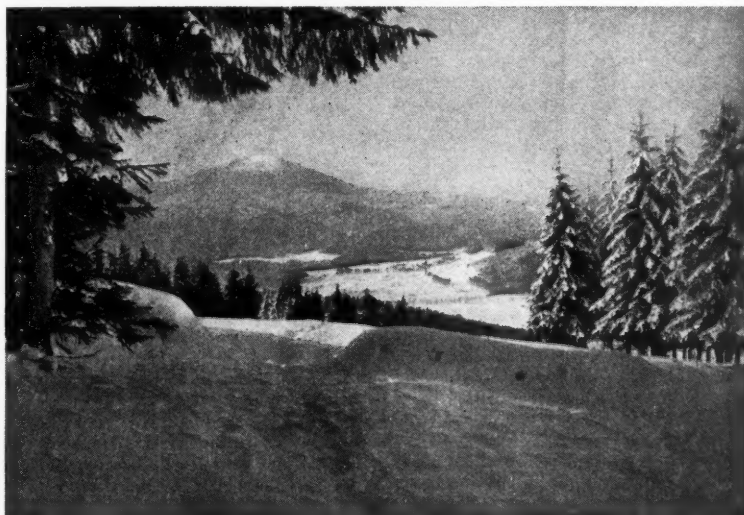
"On that hard Roman world  
Disgust, and secret loathing fell,  
Deep weariness and sated lust  
Made human life a hell."

## Something Worth Dying For

Only the God of heaven can purify the polluted streams of earth. Only the salt of the covenant of redemption can counteract the corruption of fallen men. Alas, that Christendom should have become so deeply innoculated with the world virus of unreality! How sadly do carnal Christians misrepresent their creed, and belie their faith by seeking their pleasure from contaminated sources! Let the Church show forth the beauty as well as the strength of a holy life. The promise of the Saviour was, "Your joy no man taketh from you" (John 16:22). Do we carry the fragrance of heaven with us? If the gospel of Christ ran like wild fire through the first century A.D., it was because men like Paul and Silas could sing in prison, until the foundations rocked, and the doors flung open, yet held captivity captive until a soul was born into the kingdom of reality, which is eternal, proving to a sin-weary world that if there was something worth dying for, there was something worth living for. There is no virtue in dullness. The multitude followed our Lord and heard Him gladly as He radiated that "life abundant" which He promised to the "whosoever" who should follow in His train.

Let the rising generation be thrilled to the very depths by the revelation of the reality in the Saviour of the world. The resurrection life is a thrilling, moment by moment experience to those who are abandoned to its power.

Here is a truth that makes one of the elements of heaven. Our neighbor is man, wherever he may be found, whatever may be the color of his skin, into whatever pit of misery and degradation he may have fallen.—D. L. Moody.



# Do Sun Spots Regulate Prosperity?\*

By R. G. LeTOURNEAU, Peoria, Ill.

**F**AT payrolls and relief rolls, prosperity and depression, may be caused by the waxing and waning of sun-spots, two Harvard scientists suggest. When the spots that move across the face of the sun are large and numerous, times are prosperous; when they are few and small, times are bad—according to their findings.

Harvard astronomer Loring Beal Andrews points out that the last sun-spot maximum coincided with the 1928 peak of prosperity, that the minimum occurred in 1933, when the depth of the depression was touched.

Other students of the stars incline to question Dr. Andrews' theory, but Dr. Harlan True Stetson, of Harvard University Institute of Geographical Exploration, finds that periods of many sun-spots result in:

1. Increased heat, hence greater evaporation from the ocean and more rain for the land, bringing farmers bumper crops and money to circulate.

2. Possible ionizing of the air, bringing buoyancy and health to humanity.

3. Emanations from the bespotted sun, which stimulate human beings and make them optimistic.

"The search for a link between planets and pay-days began," comments the *Literary Digest*, "sixty-five years ago, when an English economist, dissatisfied with past excuses and theories, set out to solve the riddle. Methodically exhausting the earthly possibilities, William Stanley Jevons . . . suggested that something outside the earth produced the booms and slumps of the business world. Dr. Andrews' findings tend to bear out the Briton's guess."

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## Valuable Information for Twenty-five Cents

In reaching out to the sun for a reason for economic ills and cures, Dr. Andrews and Dr. Stetson have started in the right direction, but they haven't gone far enough. And they could have readily found the answer in a truly scientific document which they could buy for as little as twenty-five cents a copy and which, while setting forth the most profound truths in language simple enough for a child to grasp, has depths unplumbed by the deepest thinkers.

This book advances no theories as to the cause of prosperity and depression. But by authoritative statement and many historical illustrations it asserts and proves that for nations and for individuals, prosperity follows obedience to God's revealed will, adversity follows disobedience.

This book, which is so strangely scorned by so many who profess to be extremely wise, cites as an outstanding example the case of the Jews, the children of Israel. When they were about to go into the promised land of Canaan (Palestine), Moses, their leader, told them that obedience to God meant blessing in the city, in the country, in their children, in agriculture, in cattle and sheep raising, in their supplies for the day and for the future; that disobedience meant cursing (adversity) in every detail of their existence, and eventual slavery.

## Prosperity Depends upon Obedience

Time and again this book, the Word of God, known as the Bible, declares that sound, continuing prosperity and happiness

follow obedience to God; ultimate poverty and misery follow disobedience. David gives the thought in these words of the First Psalm:

"Blessed is the man . . . (whose) delight is in the law of the Lord; and in his law does he meditate day and night.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

"The ungodly are not so: but are like the chaff which the wind driveth away."

A thousand years later, when the Jews, because of long continued disobedience, were under the rule of Rome, they might well have had this psalm in mind when they asked the Lord Jesus, "What shall we do, that we might work the works of God?"

"Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent" (John 6:28, 29).

No man except this One whom God sent, the Lord Jesus Christ, ever fully did the will of God, yet God desired to bless rather than curse mankind, so "God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17).

For all who are simple enough and wise enough to trust in the Lord Jesus Christ, there is this guarantee for today, "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19), and in the future there is everlasting blessing, unending prosperity in a land that will never know a depression, in a city that has no need for the light of the sun.

## George C. Stebbins

### An Autobiographical Sketch

The following sketch in Mr. Stebbins' handwriting, was found among papers of the late D. B. Towner, Mus. Doc., and delivered to us through the courtesy of Mr. George S. Schuler. Mr. Stebbins, now in his ninetieth year, is residing at 83 High St., Catskill, N.Y. He enjoys good health and is rejoicing in the Lord.—Editors.

**I** WAS born February 26, 1846, on a farm in the town of Carlton, Orleans Co., N. Y., of Christian parents, whose eminently consistent and godly lives were ever an inspiration to me. I remained on the farm until in my twenty-fourth year, when I left home to begin my musical career.

My love for music had little encouragement

until about the age of thirteen, when I attended a "country singing-school," such as were in vogue in rural sections of the country in those years. There I learned the rudiments of sight singing, which formed the basis of my musical knowledge, and which became of value to me in after years.

### Early Years on the Farm

The demands upon my time and strength, which the work on a large farm necessitated, especially where economy was an important factor, gave little opportunity for the development of whatever talent I possessed, and it was not until I was nineteen years of age that I had any further instruction in music.

Meantime, however, my voice enabled me to give expression to my love for music, and as singing afforded me the greatest pleasure of anything that came into my life in those years, I sought every opportunity to use it in that way.

At twenty-one, I began the study of voice under a teacher in Buffalo, N.Y., and the year following went to Rochester to study with a famous violinist.

While thus engaged, I secured the position of tenor in the quartet of one of the prominent churches there.

On resigning my church position in the autumn of 1869, I removed to Chicago, where I devoted my time to the pursuit of my

Moody Bible Institute Monthly

chosen profession. In 1870, I was engaged as director of music in the First Baptist Church. During the four years of my connection with that church, a part of my duties was to lead the singing in the Sunday School and in a Sunday afternoon Bible class, both of which were conducted by B. F. Jacobs, a prominent business man, but pre-eminently a Sunday School man.

After the great fire, which destroyed the greater portion of the business section and much of the residential portion in which were several prominent church buildings, a series of Sunday evening evangelistic meetings was held in the First Church, which escaped the fire. These were conducted by Mr. Jacobs and assisted by a male quartet I had organized.

### First Music for Male Voices

As there were no hymns written for male voices up to that time, suitable for such services, I arranged some popular gospel hymns, notably some by P. P. Bliss, that were then coming into favor throughout the churches.

The quartet, owing to its novelty at that time, soon became a feature of the meetings, and when better known in the community, was in demand to aid in evangelistic services in other places. This experiment, it may be said, marked the beginning not only of what has become a very general practice of using male quartets and choruses in singing the gospel, but also of writing music especially for such purposes.

In June of 1873, the quartet was engaged to lead the singing at the State Sunday School Convention at Springfield, Ill. And on leaving Chicago, along with Mr. Jacobs, Major Whittle and others, Mr. Moody came to the station to say goodbye, as he was leaving that night for New York to sail with Mr. Sankey to begin what proved to be the great wave of blessing that swept over the United Kingdom, and which made their names household words in every land.

### Acquaintance with Moody

During the five years of my residence in Chicago, I became acquainted with Mr. Moody and Mr. Sankey, Major Whittle and P. P. Bliss—men with whom in after years, I became associated in the religious movements in which they were leaders, and also related to them in the bonds of an enduring friendship.

On resigning my position at the end of four years of service in the First Church, I removed with my family to Boston, to pursue my musical studies. And on my arrival there, I became connected with the Clarendon Street Baptist Church, Rev. A. J. Gordon, pastor, as tenor in the quartet choir and leader of singing in the different departments of the church work.

After more than a year in that position, I became the director of music in Tremont Temple, beginning my work January 1, 1876. It may be of interest to add that shortly after taking that position, I wrote the music of "Evening Prayer" words that were used as a response after prayer. It was so used until two years later during evangelistic meetings in Providence, R.I., when I decided to set it to the hymn referred to above.

The August following, in company with Major Whittle, I had occasion to spend a few days with Mr. Moody in his home at Northfield. During my stay it was arranged that I should retire from my work



Mr. Stebbins at the Sankey Organ

and studies in Boston and devote myself to evangelistic work under Mr. Moody's direction. Thus began my association with him and Mr. Sankey, which continued until their death nearly twenty-five years afterward.

### Following the Tragic Death of Bliss

My first work in that connection was to organize the choir which was to assist them in the three months' evangelistic campaign in Chicago, in a great building that had been constructed for the purpose. When those meetings began, I became associated with George C. Needham in a series of meetings held in Oshkosh, Wis., and later in Fort Wayne, Ind. The Christmas holidays that immediately followed this latter engagement were spent with my mother at my old home in western New York, on my way to join Mr. Needham in meetings in Portland, Me. And while there I received a dispatch from Mr. Moody, informing me of the tragic death of Mr. and Mrs. Bliss, and recalling me to Chicago to take up the work with Major Whittle that had been arranged for him and Mr. Bliss, to follow the meetings Mr. Moody and Mr. Sankey had just completed.

The great tabernacle was crowded with a vast throng, who had not only been greatly interested in the campaign just closed, but whose hearts had been deeply stirred by an awful railway disaster in which many lives had been lost but a day or two before. A great silence fell upon the people when Major Whittle mentioned the disaster and the untimely death of Mr. Bliss. He had been loved by all who knew him, and his songs had given him a place in the hearts of the people wherever they were being sung.

Announcing, with great emotion, that I would sing "Eternity," the last song Mr. Bliss sang in the meetings they had closed but a few days previously in Peoria, Ill., the silence became almost oppressive. And when the word "eternity" rang out at the end of each verse of the hymn like a solemn refrain, there was a tensing of feeling and a solemnity that passes description.

Just before the close of these meetings, Mr. McGranahan came to Chicago to be-

come associated with Major Whittle, in the place of Mr. Bliss. At that time, he wrote the music to "My Redeemer," the words of which Mr. Bliss had recently written, and he and I, with two others, sang it before a great audience in the tabernacle as a male quartet. This was the first time that famous hymn was ever sung in public.

### Campaigning with Dr. Pentecost

In the following autumn (1877), I assisted Dr. Pentecost in a series of meetings in the church of which he was then pastor. And on his resigning his pastorate in January following, I joined him in evangelistic work. This association with him continued with occasional interruptions, for a period of ten years, during which we visited Great Britain twice to assist Moody and Sankey, Glasgow in 1882, and London in 1884.

In the autumn of 1890, I accompanied him on an evangelistic mission to India, where we spent one season. During our visit there, Mrs. Stebbins, my son and myself, when freed from evangelistic engagements, assisted Bishop Thoburn of the Methodist Episcopal Church at several of his annual conferences, besides giving services of song in the principal cities of that country. On our return from India, we sang in Egypt and Palestine, giving services of song in Jerusalem, Nazareth, and Tiberius. On reaching the Continent, we gave similar services in Naples, Florence, Rome, Paris, and London.

In October of 1892, I joined Mr. Moody in what proved to be his last work in Great Britain, during which some of the principal cities were visited, meetings being held in Spurgeon's tabernacle and Dublin.

### Meetings Attended by Queen Mary

In the meetings in London, to show the hold that Mr. Moody had upon the people of that great city, as well as the United Kingdom, among the occasional visitors were the queen of the late King George V and her mother, the Duchess of Peck. At one time they sent a request to Mr. Moody that the hymn, "Some Time We'll Understand" (Mr. McGranahan's beautiful hymn) should

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# Is Prison Work Worth While?\*

By STEVE FERKO

**H**OW and why do prisoners turn to religion? Can religion aid the prisoners? Can any good thing come out of prison? Why wait to go to church in prison instead of going now?

First of all many of the prisoners turn to religion because they know the time in their lives when they turned away from it. And when they did so, to give free expression to their tempted and foolish hearts and desires, they found themselves in prison, and they feel like wayward boys and girls who regret that they ever left home. However, many of these types, if they do not turn to religion even when they enter prison, go farther in sin and harden their hearts and lives with the smooth and flattering aid of ungodly, habitual, and educated criminals. Then prisoners also turn to religion because when they get into trouble, they hear more, yes, and understand more, about religion than even when they were at home.

There are those, however, who never had any religious affiliation or formal knowledge of religion, but who for the first time hear and read about religion, especially through the Scriptures, and whenever, through such reading and searching of the Holy Bible, they turn to God, they become the most sincere type of believers, who try thereafter not only to profess, but to possess the blessings of God and have God possess their lives. This class of repentant sinners comes to realize, through the reading of the Scriptures, that to profess God without God possessing their lives and they possessing God, would be emptiness and sheer mockery. There are also those who, when they find themselves in prison and in trouble, will turn to religion of one kind or another, like the crowd that followed Jesus for the loaves, but this can be expected also outside of prison.

## Most Criminals Irreligious

One of the blatant atheists claims that "criminals are notoriously religious," because he learned from Sing Sing prison that 1,452 inmates were shown by investigation to have had religious affiliations of one kind or another. From this investigation, this truth-twister atheist tried to make the bold inference that these inmates are there because of their religious affiliation. Just the opposite is true, for while they belonged to the Roman Catholic, Protestant, and Jewish faiths, they really followed and had been misguided by the sophisticated and foolish system of atheism, that made dupes and fools of them either through the printed pages or their social contact.

The writer knows from practical knowledge that among 4,500 inmates, whom he has had the privilege and duty to meet, interview and deal with, none could be found that got to prison because of following the Book of books, the Holy Bible, or the Lord

Jesus Christ, but rather because of the lack of faith in God, unfaithfulness on some one's part, and the influence of atheism. However, with very few exceptions, the so-called hardened and habitual criminals, who boastfully tell you that they do not believe in God, nevertheless, when they enter prison, register under some religious name which they in practice deny and even fight, and often receive from it the material benefits to which they are not entitled, yet like Christ, the Church gives even to these the "loaves" which they are after.

Nevertheless, thank God, no matter what kind of prisoners turn to Him with a sincere heart, His grace will and can prove sufficient to save the worst of criminals. However, more effective work can be done by all sincere ministers of the gospel of Christ among the misguided and unfortunate youth and even among older men, before they reach court or the state prison, than with all the efforts that might be put forth in their behalf thereafter. For though very few will not turn to religion or the Bible when they find themselves in the powerful clutches of the law and in dreary prison cells, nevertheless, only the most sincere and enlightened Christian prisoners can withstand, by the grace of God, the odds, disappointments, and discouragements that face them as the years go by. Many who attempt to live Christian lives after they find themselves in prison, when they are tempted and discouraged and often betrayed by those whom they trusted as their friends, become confused and disgusted with the hypocrisy of society, and fall away from religion, and rebel even against the blessings of God, which would be theirs if they would understand their own situation and stay faithful to the end.

## A Personal Testimony

I well remember how I was brought to prison, an ignorant foreigner, blinded by infidelity and scoffing the idea of belief even when I was put through the so-called third degree by the detectives. Charged with murder, being poor, not knowing what it meant to be brought into court and go through a murder or any other kind of trial, for a little while I spent my time among those who talked about their cases, trials, court, lawyers, and against religion. It was not very long when a German young man said to me, "Steve, you had better get yourself a Bible, you surely need it."

Never having read the Bible in my life, I could not understand what it was all about when I heard so much talk about it and about religion. Therefore it was natural that I acted upon the suggestion of the German chap. My partner was tried and freed from court, from the very same charge as that against me. I was not only allowed to languish and suffer under the hard circumstances, but was sentenced to the electric chair three times, and had to wait almost four years in this terrible situation. But in the meantime, thank God, through the reading and search-

ing of the Scriptures, I came to know Jesus Christ as my Saviour, and found the blessed hope, comfort and joy which I never knew before, and which I wanted to share with other poor, blind, ignorant, and unfortunate sinners about me, and did so as opportunity presented itself.

At that time, this jail had no chaplain, though outside ministers held services on Sundays. A colored man suggested that we should ask permission to hold meetings where others could come to hear the Bible read and to pray, and it was not very long before I could not only read for myself in English, which I learned through the reading of my Hungarian and English Bibles, which I compared, but I was requested by the class to read for them and lead the class. Along with this, I was permitted to distribute the Scriptures, books, and pamphlets which I obtained from my Christian friends, as there was no library in the jail. Since then, the county jail has a fine library through the W.C.T.U., and has a godly chaplain as well, and a regular Bible class, so it seems the idea was well worth sowing.

At last, I was sent to the state prison instead of the electric chair, and I can thank God that when it seemed that no man could help me, I was saved soul and body by His gracious providence. So, experiencing the grace of God in Christ Jesus, before I left the jail, I was permitted by the officials to stand before all in the Sunday afternoon service that numbered five hundred or more men, and tell them my own experiences how foolish I was before, and how happy I was after I accepted Christ as my Saviour.

## How God Answered Prayer

While in the jail, I hoped, longed, and prayed for the privilege that I would be permitted and enabled to bring the gospel of Christ, which is the power of God unto salvation to everyone that believeth, to my own relatives and friends in Hungary. After arriving at the state prison and spending some time in reading and studying, I was happy to learn that two outstanding business men of . . . . . had started a Bible class. I prayed that God would provide me a job, money, or the books I desired for study, and it was not very long when I was called out to report for work in the prison library. Certainly I felt like a son who asked his father to give him an apple, and instead he put his son on the tree to eat all he wanted.

I was only too glad to make use not only of the Bibles, but all the textbooks that were placed in my charge, until a school opened for all the men who wanted to study. Thus I have labored with books among the men now for over twelve years, and along with other books I have had the privilege and pleasure in handing each and every one who desired, a Jewish, Catholic, or a Protestant Bible, so that I have seen many men in their true light. I have seen men who, after they entered prison, accept Christ, and some

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\*This contribution was written by a man behind prison doors, which fact should be kept in mind in reading the article.—Editors

# "If Any Man Sin"

By REV. J. T. RIDDICK, Durham, N.C.

*And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.—I John 2:1.*

THE writer of these words was a Christian, a disciple and an apostle of Jesus Christ. He was writing to Christians, those who had acknowledged Christ as Saviour and Lord. John knew he himself was not perfect, and he knew also that those to whom he was writing were not perfect and would be subject to temptation and sin. Jesus never intimated that His followers in this life would be perfect. He set before them a perfect example and exhorted them to strive for the mark He had set before them; perfection the ideal.

The word used by Jesus when He said to His followers, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48), implies development, growth into maturity of godliness, not sinless perfection (Eph. 4:12, 13).

## Paul's Realization of Imperfection

Paul never reached that point in his long and varied experience where he felt that he was a perfect man. When we read Romans 7:15-24 we see that he did not think of himself as one who had reached a sinless state, but as one who was fighting a terrific battle against the flesh, who, in spite of his assurance that he was a saved man, felt the need of being on guard lest sin get the better of his life. He wrote to the Church at Philippi in language that was very plain and easy to be understood, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3:12). Following this statement he assures his brethren that he is pressing on in the right direction, trying to do his best to be as Christ wanted him to be, to reach the highest possible pinnacle in Christian experience.

There is not a single example of sinless perfection among the twelve disciples. John was anxious to burn up a city because they did not furnish hotel accommodations for Jesus (Luke 9:54, 55). Also he did not want others to heal the sick because they were not of his school of thought and circle of fellowship (Mark 9:38, 39). Peter conducted himself on more than one occasion as any other than a perfect man. He hardly behaved like a decent friend or gentleman during Christ's passion-week experience. If we claim sinless perfection, holiness and all that goes with such a claim, we need to bear in mind what Paul told the Philippian Christians (Phil. 3:15, 16).

Let us not for a moment think that we are encouraged to live in sin. The emphasis in the Scriptures is, in every instance, on fighting to conquer the flesh and bringing our bodies into subjection to the laws of Christ, to attain unto the highest possible reach in Christian experience. The sin of the Christian man or woman is due to the weakness of the flesh and not the purpose of

the heart. The Christian may be overtaken by a sin, like David (II Sam. 11:2-5). He may be caught unawares by the tempter and yield, if he does not seek the help of Him who enables us to stand.

## Different Failings in Different People

Every Christian does not have the same weakness, is not tempted in the same way. To one the temptation may be to drink strong drink, while to another it may be to take advantage of his brother in a financial deal; to another it may be the wrong use of tongue, and another it may be that of immorality. Then there are those whose temptation lies in the course of absolute selfishness or covetousness. As sin and temptation do not come to all in the same way, it does not become us to be too critical of each other, no matter what the sin involved may be.

The second thing that our text tells us is that "we have an advocate with the Father, Jesus Christ the righteous." We are told in the Scriptures that after Christ's resurrection He ascended to the right hand of the Father, there to make intercession for us, His followers—not for the unsaved sinner. He will become their Saviour upon their repentance and faith in Him. He is an able Advocate, one who has an open hearing in the court of heaven, before God the righteous Judge. "If any man sin," any man, rich man, poor man, ignorant man, cultured man, no dividing lines in God's family when it comes to their blessings and benefits in Christ. It makes no difference what the nature of the sin is, adultery, dishonesty, murder, theft, covetousness.

Have you sinned? Then come to Him in the spirit of true repentance and purpose to turn away from your sin, and He will forgive and cleanse from every stain. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). God is more powerful than our sins, and "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

## Hope for All

To the Christian, this passage of Scripture offers hope and encouragement, for none is without sin. "If we say we have not sinned, we make him a liar, and his word is not in us" (I John 1:10), is a warning to all Christians who claim they have reached the sinless state. There is more hope and peace for that weak and faltering, side-stepping soul who is ready to confess his sins, than for the Pharisee who exploits his over-estimated virtues and decries his fellow-men who have sinned.

"There is forgiveness with God," we are assured by the psalmist of long ago. Were it not for the hope and faith in the advocacy of Jesus at the right hand of God our

Father, none of us could face the end of our imperfect life with much consolation, for none of us can come clean of sin in our own strength. If we say we are never tempted of the Devil, then we may be assured that we are not Christians at all. We are already dead in sin, and the Devil knows that he has us fast in his meshes. The Devil is after those who are trying to escape from him. The huntsman does not bother about running to pick up the dead game, but he is concerned about the crippled game. He knows the dead one will be there when he is ready for him. So it is with the Christian, for he is the crippled one and there is danger of his getting away. The unsaved sinner is the dead one and the Devil has no uneasiness about him.

## Christ Never Lost a Case

Now there is this other encouraging thought about Jesus as an Advocate. He has never lost a case. He is ever present, and His action in the court of God is moved by eternal and undying love for His client. His plea is based on God's eternal purpose in Christ's death and resurrection. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24). Therein lies the Christian's hope, in Christ's ability to present us before the throne of His glory without a fault. Surely we cannot present ourselves before God's matchless throne of glory without a fault in ourselves. We are full of sins, sufficient without the cleansing blood of Christ, to damn us in hell forever. But the Christian need not fear the coming judgment day, for His Advocate will stand between him and the Judge, and the Judge will listen to the Advocate, for He knows that the Advocate will not try to deceive the court or deny the guilt of his client, but will plead His own atoning merits in the client's stead.

There are those who will jeer and sneer at this old-time doctrine of the atonement for sin by Christ, His shed blood and His advocacy in heaven for His saved ones. For my part, it is the only Rock on which I can plant my feet with any degree of safety. We dare not stand on or risk our good works or our perfection in the flesh. These things will not suffice us in the court of God.

Again let us rejoice in the fact that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Daniel gave the dew of his youth to God, and he continued faithful right on till his pilgrimage was over.—D. L. Moody.

All those who have made a deep impression on the world and have shone most brightly, have been men who lived in a dark day.—D. L. Moody.

# "Some Other Way"

By REV. MILLARD P. ROBINSON, Goffstown, N. H.

*Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.*

—John 10:1.

EVERY system of philosophy sets forth a way of life. Of such systems and ways there are many. Ways thought new by many in our day are in reality old. These ways have simply been attired in new garments, decorated with fresh garlands so as to make a widespread human appeal.

Today as in less enlightened times, the number of those who seek to contact the unseen, particularly unseen spirits of the departed, is quite considerable. One way which men seek is

## The Way of Superstition

Men and women have never fully abandoned the ways of false guidance and false peace, such as necromancy, charm, soothsaying, and the like. Each, however, has met the condemnation of ancient lawgiver, prophet, and the Church. "All means of communication between the living and the dead and the problems associated therewith, should be approached with most suspicious caution," says one writer. Such communication leads people to believe that guidance for life may be found by some sort of esoteric social intercourse with the unseen. The ingenious evasion of scriptural warnings and prohibitions by highly intelligent people is amazing. They forget the command against dealing with spirits that "peep and mutter." They disregard the command "to the law and to the testimony."

Such a philosophy is "some other way." It minimizes Jesus Christ rather than exalts Him. It may furnish solace to many, but makes Jesus merely the greatest medium of their system existing in His day, and Jesus Christ is in no sense a Saviour through His death and atoning blood. Spiritism is "some other way," for it never says, "No man cometh unto the Father, but by me," the Lord Jesus Christ (John 14:6).

Superstition reigns today in the surprising number of adherents to the crystal gazer's prophecies, the rajah's cunning. The clairvoyant's vision of the future so entrances the multitudes that twenty-five millions of dollars fall annually into their coffers or into the billfolds of similar false peers.

A very conspicuous and much flaunted "other way" is

## The Way of Humanism

It appeals to a far different class than the way of superstition. The humanist belongs to what would be called the educated, cultured class. The adherent of this philosophy has reasoned long and been easily captured by the subtle intellectual appeal of humanism. Indeed, it is not a surprising development. It is a natural sequence of the modern trend. Man has achieved in a surprising manner. He has unlocked secrets and relieved distressed minds. He has provided comforts and almost banished drudgery. He has been

increasingly conquering disease and extending the life span.

Why should not man be tempted to trust in himself? Why should he not adjudge himself adequate to triumphs within himself as well as without? The new psychology in spite of its glaring errors, has given man principles of inner control that cannot be entirely cast aside. Humanism claims to have all man needs for his moral and spiritual victories. Claiming this, sin with a humanist cannot be the monster so hard and so costly to defeat as we have been led to believe by Scripture. Humanism's idea of sin as weakness is revealed in its idea of atonement. "Forgiveness," says Griggs, in *The New Humanism*, "is only a love of the best for all, which knows no spirit of revenge." Again he says, "The only atonement for sin is in helpful living today, and the remorse that paralyzes the will and makes it impossible for us to act, destroys the only atonement we may offer. Make every sin and every agony an education, taking up the past into the spirit and offer the one atonement—consecrated living now."

This kind of atonement is logical to Humanism. Notice in the quotation above that it is we who make the atonement. All this too, "because," we are told, "the universe is builded in the single soul of the finite, while there is no limit to its growth toward the infinite universe in the vitality of its content and the range of its comprehension." Humanists speak of sin in their writings, but the possibilities of the human soul just described, give no place for the limitations sin has imposed.

Humanism has failed, however. Its advocates are dissatisfied. They deplore, after experience with it, its utter inadequacy. Walter Lippman, speaking of humanists, says, "Among those who no longer believe in the religion of their fathers . . . there is an increasing number who feel that there is a vacancy in their lives." Irving Babbitt faces existence, we are told, and speaks to his soul, "Be a gentleman, that is enough." But there is in the undertone the question, "Is it?" and the question will not down. John Krutch fairly shrieks that he is no longer a dupe of superstition, but confesses that life has lost all flavor.

But most deadly of all is

## The Way of Modernism

This system is more subtle, more deceiving, and indeed as destructive as the other systems. But it seems to be on the wane. Some of its deadliness is found in its use of the terms of the long-accepted gospel, but gives them an entirely new content. It adopts the vocabulary of the New Testament, but deceives "the very elect" as to the new, often undisclosed, meanings put into old terms.

Modernism is essentially Christianity with

the New Testament Christ left out, which is no Christianity at all. It discards the elements which make Christ the God-man, namely, the supernatural.

It is that system which makes Christ a Saviour through His moral influence and example of self-sacrifice, rather than making atonement by bearing "our sins in his own body on the tree." We need both the love and the atonement. One is not complete without the other. Love that breaks the heart is not enough with Him, for He was made "to be sin for us, who knew no sin." Modernism speaks of Christ as Saviour, but not as Saviour Substitute, which is the vital, supremely essential element of atonement. The dangers of Modernism are far more destructive than other elements of formerly corrupting Christianity. The disturbing influence of Higher Criticism at its height was to be greatly deplored. Many of its contentions even to this day, have not the endorsement of careful scholarship. We deplore its sad upsetting of faith in the Book.

Modernism, however, is far more pernicious. It aims not so much at the Book and its authenticity, though that is involved, but at the very foundations of Christianity. These fundamentals are basic in the experience of millions. It tries altogether too much to account for all a believer knows and enjoys upon a naturalistic and rationalistic basis. Whereas the believer says, "One thing I know, that, whereas I was blind, now I see."

## "Other Way" People Are Thieves

Followers of "other ways," Jesus said, "are thieves and robbers." They do not rob Jesus of anything in Himself. They rob Him, however, of other things. They steal from Him a fair hearing and a full and free opportunity to exercise His power. His power is still operative among the sons of men. Seekers of "other ways" rob the Lord Jesus Christ of allegiance owed Him by right of redemption.

The "other way" people rob themselves of fellowship with the best. They enter not into the sheepfold through the door. Christ is the door. He is the best, which they avoid by use of other ways. When Jesus speaks of "the other way," He does not add the words, "into the sheepfold." The "other way," as Jesus says elsewhere, is "into outer darkness." How far from the best! And they have not the fellowship of the sheep. The "other way" people rob themselves of the ideals, the love, the peace, and hope of those whom Christ the door has admitted.

Seekers of "other ways" are robbed of freedom. "Go in and out and find pasture" in the true fold entered by "the way." The true sheep are the friends of Jesus, with the liberty such friendship or sheepfold rights preserve. For said Jesus, "Henceforth, I call

(Continued on page 326)

Moody Bible Institute Monthly



# "O Earth, Earth, Earth!"

By EDNA R. BROWN, Spokane, Wash.

THE air is alive with voices today! We may hear myriads of them if we only "tune in." But there is one Master Voice, the greatness of which only a few acclaim. The majority of people, though aware of the presence of this voice on the air, either neglect or stubbornly refuse to give ear to it. They listen to the tinny tones of mad jazz, to the boomerang speeches of crafty politicians, to the colorful advertising of all kinds of wares, and so on and so on. There is no time for the Master Voice.

And yet—that sweet, appealing, almighty voice is ringing out clearly above the din and clamor of pleasure, commercialism, and vice. It is pleading as of old—only more intensely, it seems to me—"O earth, earth, earth, hear the word of the Lord" (Jer. 22:29). All other voices are heard but a day. God's voice alone forever shall stay!

## Taste and See

He is eager to gain a hearing; eager because His great heart yearns to save a lost world; eager because He is anxious to let you try out His "multitude of mercies"; eager because He realizes what the world is missing, and because He foresees its certain doom without His salvation.

Only the truly born-again soul can fully realize what the psalmist meant when he said, "O taste and see that the Lord is good" (Ps. 34:8). Why pass up a living fountain and drink from a slimy mudhole? "For why will ye die?" is still God's message. He is still saying, "As I live. . . I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" (Ezek. 33:11). "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?" (Ezek. 18:31). God's compassion is for us, too, in this closing day of grace, and

as we see more and more prophecies being fulfilled which confirm our belief that the age of mercy and grace is fast coming to a close, we too feel like crying out to the whole world—even though it turns a deaf ear or mocks or forcibly silences us:

## "Why Will Ye Die?"

When we see the countless pleasure-seeking crowds elbowing their way to the enticing dens of sin, we are impelled to cry: "Thus saith the Lord; Behold, I set before you the way of life, and the way of death" (Jer. 21:8). Why then choose death? When we survey the swelling ranks of criminals, we want to invite them to "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well" (Isa. 1:16, 17). When we contact the overwhelmingly large number of morally good-enough and the self-righteous, our hearts are extremely burdened and we long to tell each one: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour" (Titus 3:5, 6). When with saddened souls we look upon the rapidly multiplying number who are trying to get up some other way, who have been deceived, who have been "carried about with divers and strange doctrines," we want to point them to Calvary, and let them hear the words of the crucified Christ: "I am the door; by me if any man enter in, he shall be saved" (John 10:9).

## A One-armed God

Spiritual blindness and deceit is on the increase. More and more we meet those who preach and teach the existence of a one-armed God—and this is the arm of mercy. O earth, earth, earth—God has an arm of judgment as well as one of mercy. "Hear, (Continued on page 318)"

## Moody, God's Messenger

By William Olney, London, England

The smile of God fell afresh on earth when Moody saw the light; Chosen and sent men's souls to bless, putting evil and doubt to flight: A line of true "witnesses" stretches down from Peter and John and Paul, Declaring Christ's grace, and Moody found a place among them all.

Other preachers rose in his day, each side the Atlantic wave, Talmage, Beecher, Parker, Spurgeon, diversely the message gave; But the feature supreme of Moody's work was bringing hearts to decide, No longer in fear to hide their faith, but "come out" for the Crucified.

O Spirit of God, whose mighty power rested upon this man, Despised for his lack of human lore, as the world men's talents scan; Take whom Thou wilt from colleges, or those not on their rolls, But send us men with a Moody-heart, with burning love for souls.

## Greek Word Studies

By Kenneth S. Wuest

### WOMEN SPEAKING IN CHURCH

The words in I Corinthians 14:35, "It is a shame for women to speak in the church," do not prohibit the women from ministering the Word of God either in the form of a message or a didactic discourse. There are two Greek words which mean "to speak," λαλέω (*laleō*) and λέγω (*legō*). The first refers to the articulate utterance of human language in contrast with the absence of this, springing from whatever cause. The dumb man ἀλαλος (*alalos*), namely the one without speech (the letter alpha in Greek prefixed to a word negating it), restored to human speech, ἐλάλησε (*elalēse*) spoke, that is, he uttered articulate sounds. The second word, λέγω refers to the orderly linking and knitting together in connected discourse, of the inward thoughts and feelings of the mind. The women in the Corinthian assembly were disturbing the church service by asking their husbands questions, a thing which they should have done upon their arrival home, the proper place for the discussion of the sermon. The prohibition here is that of refraining from the utterance of articulate sounds in church. Paul was not interested in what was said here, for he did not use λέγω, which refers to the meaning in connected discourse, but merely in the noise which was disturbing the meeting. Had he seen fit to prohibit the ministering of the Word by women, he would have used κηρύσσω (*kērussō*) "to preach," or εὐαγγελίζω (*euaggelizō*), "to announce the good news of salvation," that is, "to preach the gospel." The entire context has to do with orderliness and quietness in a church service, whether with reference to speaking in tongues or discussing the sermon.

Paul's words in I Timothy 2:12, "I suffer not a woman to teach," do not prohibit the woman from ministering the Word in a didactic way. The words "to teach" are from the present infinitive διδάσκειν (*didaskēin*). Paul could have used the aorist infinitive here. Then the translation would be, "I suffer not a woman to teach." But the present tense will give you, "I suffer not a woman to be a teacher." It is one thing to teach the Word of God, and another thing to be a teacher of the Word in the sense of the context, that of teaching the Word in an authoritative manner in the church, usurping the man's place as the divinely appointed head over the woman. The words "to usurp authority" are from αὐθεντία (*authenteia*), referring to one who acts on his own authority, or is autocratic, or exercises dominion over or governs another. Therefore, in questions of the teaching of Scripture, the authoritative ruling must come from the man.



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# Youth Page

Elizabeth Andrews Houghton

## THE CHANGELESS CHRIST IN A CHANGING WORLD\*

By Rev. F. Russell Purdy, Asbury Park, N. J.

*Jesus Christ is the same yesterday, today, yea and forever—Hebrews 13:8 (R.V.).*

This is a changing world. Sometime ago a speaker quoted from a record: "This is a transition age; the children no longer obey their parents, and everyone wants to write a book." This may sound suspiciously like a modern complaint, but we were reminded that it is to be found in an ancient document written twenty-five hundred years ago and now reposing in the museum at Istanbul. More than two millenniums ago men were saying they lived in a world of change.

### I

#### Some Marks of Vast Changes

But tremendous changes have been made since the World War. We have lived a hundred years of history in that time. Such revolutionary and startling events have occurred as to leave men breathless. There has not been an activity or attitude of this huge, brilliant, world system that has remained untouched by the variations of time. In education, old theories of pedagogy are displaced by new, which strangely enough simply refuse to remain new. Textbooks of ten years ago are alarmingly out of date. In economics, sensational and perilous policies are being tried or advocated. In the realm of science and invention, new and marvelous discoveries bring the wonders of this natural world into practical focus.

The Christian, the believer, steps back from the perilous obsession of this glittering, magnetic, rushing, pagan world to view it in the light of the Word of God. He sees it as

#### An Accessible World

There are no hermit nations today. The world, once so bewilderingly big, has become surprisingly small. Time was when men placed their *Ne Plus Ultra* at the limits of their advance, only to find there was more beyond. In the thirteenth century it took three years to make the journey from Europe to China. In the sixteenth century the same journey consumed two years. Now it is but a few days from London to Peking. The conquest of distances has made the world a neighborhood. No longer can we say that what nations do on the other side of the globe is not our concern. By commerce and industry we have become linked with every race and with every nation. Rapid communication has compelled us to see the changing world as an accessible world.

#### A Groping World

Our advance has been in the realm of the secular. Mankind has erected a new Tower of Babel called civilization. The crazy edifice we erected upon the shifting sands of humanistic philosophies and pagan ideals is

\*Delivered in the Youth Conference at the Moody Bible Institute, September 5, 1936.

collapsing while we look on in abject helplessness. Man's boasted superiority to meet every emergency has changed to a prevailing pessimism. The world is like the babes in the woods. Youth says, "I haven't a God, I haven't a job, I haven't a single pink-ruffled ideal."

Arrested in its mad plunge, the world stands confused as the voices call it to false paths. Only a decade ago the world believed that nothing was wrong. It lived in the intoxicating delight and mad whirl of progress. It knew where it was going and what it wanted to do. Today it is sick and the doctors are disagreed as to the diagnosis and the remedy. The confession of hopelessness is everywhere.

Then, this changing world is also

#### A Plastic World

The clay upon the wheel of the potter can be molded by skillful fingers only as it is plastic. But let it become hardened and there is nothing that can be done. Most of this great, dazed, confused, and groping world is waiting, waiting, waiting! Forces of evil are busy directing it. Shall the Church fail in this crisis?

Never has the world confessed its moral and spiritual poverty, its utter and abject failure, as now. It is once again plastic to the moving power of the gospel when preached by consecrated servants of God. The nations of the earth in their hopelessness await the advance of the gospel of redeeming grace. New frontiers—our great conglomerate cities, our neglected mountain areas, the challenge of humanism, and blatant communism—call to us with fresh appeal.

### II

What is abiding? Here is God's answer to the world's cry for finality, "Jesus Christ is the same yesterday, today, yea and forever."

#### Jesus Christ Is Changeless

This is not proved in scientific propositions, nor yet in speculation. The declaration of the Scriptures, the testimony of history, and human experience all bear witness to the indisputable fact that Christ is the unwavering and abiding One.

Christ is universal. He transcends the barriers of race and nation to become the world's Saviour. Men everywhere can find in Christ the answer to every need. Before the cross He was localized and limited. At Calvary, and beyond, the value of His death is available for every sinner. "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

Christ is adequate. No one has ever tried Him and trusted in vain. When the disciples stood with self-confessed impotence around the writhing form of the epileptic boy, the father cried in anguish of heart, "I brought him to thy disciples, and they could not cure him." Then with the majesty and grace of incarnate Deity the Lord Jesus said, "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me" (Matt. 17:16, 17). There with mingled omnipotence and

love he healed the lad. This is characteristic of the Christ in every age. "Have you sin? Bring it to Me; I am the Saviour." "Do you have sorrow? Bring it to Me; I am the Comforter." "Do you have temptation? Bring it to Me; I am the Conqueror."

Christ is absolute. To the voice of tradition He said, "But I say." He spoke with the authority of God and not as the scribes. He occupies unshared pre-eminence. He is the Way, the Truth, the Life. See His glory exhibited in His own nature. Men who saw Him found infinite love, pathos, grace, strength, and indescribable wonder in His lovely face, and said with hushed voice, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). In history the triumph of His gospel has been the marvel of men. All history has become His story. The impact of Christ in the ages is recognized by the most violent unbelievers. He has never changed in His person or His power. He remains the One whom the ages cannot bury. All authority in heaven and on earth is His.

#### Unchanging Need of a Saviour

What is wrong with the world? Is it economic maladjustment? Beard wrote a history in which he ignored all religious or moral influences and made the development of America depend upon economic considerations alone. But to meet the economic need will not solve the world's problems or heal its hurt. America and the world were sick in the days of greatest material prosperity. A traveler in Siam described that distant land as an economic paradise, but he found its life torpid, immoral, and inert.

The sickness of the world is not moral. For four thousand years China has had a complete code of morals, yet its distress is apparent. Dishonesty, oppression, division have characterized the Chinese nation throughout its history.

The world's trouble is not intellectual. Education will not heal the world's illness. Humanity boasts of its wisdom and knowledge. Japan has a higher percentage of children in school than the United States, yet Japan is floundering in atheism, paganism, and immorality.

A group of business men were discussing the popular theme, "What's wrong with the world?" One, a nationally known manufacturer, finally said, "I am not a Christian, but I am saying that the trouble with this old world is sin. And we'll never find the remedy until we find it where my old father used to find it—upon his knees before God."

The essential value of humanity has never changed. What do you see in a crowd? Barnum saw a bunch of suckers to be exploited. Napoleon saw the crowd as an army to be used. When Blucher stood with Wellington looking over the great city of London, the old warrior's blood ran hot as he hissed, "What a city for plunder!" Our Lord saw a crowd as sheep not having a shepherd. He, too, looked upon a capital city, and wept out His grief over its coming  
(Continued on page 330)

Moody Bible Institute Monthly

# Missionary Department

William H. Hockman

## ROME IN MANILA

The Roman Catholic Church has boasted that the Philippine Islands are to be brought back to the Roman fold and made even more solidly and securely Catholic than before the American occupation. American education and Protestant evangelism have worked a marvelous transformation throughout the islands. To an almost unbelievable degree the general culture and life of the population have emerged from dense paganism, such as had been fostered by ecclesiastical authorities ever since Spanish occupation in the sixteenth century. The Thirty-Third International Eucharistic Congress is to be held in Manila the first week in February. Some very appreciable paragraphs appear in *The Message*, organ of the Association of Baptists for Evangelization in the Orient.

"The greatest display of power, pomp, and prestige which Philippine people have ever seen is planned by the Church of Rome during the first part of February. Rome is determined that the commonwealth and the independent Philippine nation will be Roman Catholic. She fears further reactions against the Church, such as those in Mexico and Spain, and so is bending every effort to tighten her grip on this nation which numbers 90 per cent of its population nominally Catholic.

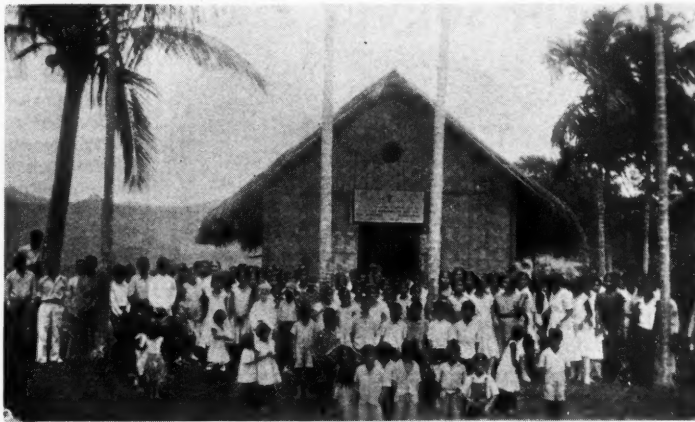
"Filipinos are a very impressionable people. The papacy is capitalizing this fact by planning to use every device possible to make an indelible impression on the populace. Manila will be crowded with visitors. Every available room in the city will be filled, and crowds will be sleeping in the open. Steamers anchored in the harbor will be used as hotels.

### Claptrap and Baubles

"Fireworks will be a daily occurrence with the most magnificent displays ever seen in the islands. From the moment the papal legate's ship passes the breakwater on February 2, aerial bombs will be exploded at one minute intervals until he lands, when one hundred large aerial bombs will be exploded in rapid succession. Each morning of the congress for one-half hour before ceremonies begin, aerial bombs will be exploded with electrical detonators, accompanied by the blowing of whistles and the ringing of church bells all over the city. On Children's Day, February 6, in addition to the aerial bombs, there will be a snowfall of floating paper toys, balloons and parachutes released over the city.

## Ecclesiastical Dramatics

"Elaborate processions and open air ceremonies will take place with gaudy pageantry and splendor. A huge outdoor altar will be erected in the new park on the shore of the bay. This altar will be entirely glass enclosed and air-conditioned for the comfort of the officiating prelates. On three supporting columns around the altar will arise a majestic tower surmounted with a huge chalice which will gleam resplendently outlined in neon lights. Rising 455 feet in height, this altar



An assembly of Protestant believers on one of the islands of the Philippine group. The transformation wrought by these scattered mission stations is most remarkable.

tower, surmounted by the chalice, will dominate the bay front, providing an impressive spectacle to the pilgrims.

"Knowing, as we do, that all this outward show and pomp are simply the trappings of a corrupt and apostate ecclesiastical system, worshipping a dead Christ and a finite woman, and deceiving multitudes of souls into a false sense of security which they think is salvation, we are praying and planning for methods and means to stir Manila with a city-wide evangelistic campaign during and immediately following the congress."

## HOW THE GOSPEL IS WORKING IN CHINA

Richard E. Jenness, Presbyterian missionary in northern China, has sent out an unusually significant circular letter. Some of his references to the working of the gospel among men in high political and military positions will be keenly appreciated.

"On a recent Sunday afternoon our native pastor, David Sung, came in with the announcement that a distinguished gentleman, General Fu, was in town, and would like to come to our home and have conversation about the Christian faith. Would it be convenient for us to receive him? We quickly made ready to receive the general, who is Governor Shang Chen's chief-of-staff and is in charge of the governor's thirty thousand troops stationed here in South Hopeh. Very

soon our distinguished guest arrived, and much to Mrs. Jenness' delight he brought his wife with him. We were scarcely seated around the small tea tables in our living room when General Fu said, 'I have long been interested in Christianity, but now I want to take a definite stand, and have come to ask you what I should do.' 'What you have asked us to do is not easy,' I replied, 'for though it is a simple matter to tell a peasant that he is a sinner before God, it is not quite so easy for me to tell the General that he is a sinner;

but since we shall have to come to that point sooner or later, we might as well come to it now.' Our guest did not seem in the least offended in this; and when we showed him how God's Word convicted us all of sin, no matter what our station in life, and no matter how respectable we have been, he admitted that he stood in need of God's forgiving grace. While Pastor Sung and I were talking to the General in one end of the room, Mrs. Jenness was talking with Mrs. Fu at the other end. By and by we all got down on our knees, and as Pastor Sung prayed

a sentence at a time, General Fu followed him, confessing himself a sinner before God, asking for forgiveness and cleansing, and surrendering himself to Jesus Christ. Mrs. Fu expressed a desire to take the same step, so Mrs. Jenness helped her in like manner. When we arose from our knees they seemed genuinely happy in the step they had taken.

## A Provincial Governor

"The day after we arrived home from our vacation we received word from Mr. Li, secretary to the governor of Honan Province, that his excellency the governor was in town. An invitation was immediately sent inviting him to take tea and dinner with us the following day. Governor Shang and his wife accordingly arrived on Saturday afternoon for tea and tennis at the Bickfords' home. In the evening our distinguished guests honored us with their presence for dinner.

"I shall not soon forget the conversation at the table. The governor likes to talk English, and he speaks very well. We had heard that he had been baptized as a Christian. But in answer to our inquiry he replied, 'No, not yet, but I hope to be baptized before long.' He then went on to tell of the profound influence that a Mr. Yin, chief of the tax bureau in Honan Province, has had upon him. 'Mr. Yin is a very godly man,' said the governor. 'He is diligent and honest in the execution of his duties. He prays and reads his Bible much, and has persuaded



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me to read my Bible and to pray every day.' Then he went on to tell about the Bible class held in Mr. Yin's home, which the governor himself attends every week. Finally, he told us a most remarkable story which I shall give in outline form.

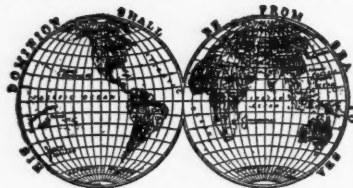
### Fruits of Righteousness

"For a long time there has been a large store of contraband opium stored in the vaults of the Bank of China in Kaifeng, the capital of Honan Province. Governor Shang and Mr. Yin have desired to burn the stuff; but other officials have objected to this, saying, 'It is a pity to burn so much valuable opium. It should be turned over to the Opium Monopoly Bureau to be sold by them and the proceeds given to the Central Government.' There were some twenty-five tons of opium stored, valued at

not less than two million dollars (Chinese). "Thus the question hung fire for a long time until Governor Shang went to Nanking to see Generalissimo Chiang Kai Shek. Generalissimo Chiang has become a Christian, and he and Governor Shang had a long talk about their new faith. Governor Shang told of the help Mr. Yin had been to him in his Christian life. Said General Chiang, 'Send Mr. Yin down to me; I want to talk with him.' So Mr. Yin went down to see the generalissimo. Just before leaving, Governor Shang said to him, 'If you get a good opportunity you tell the generalissimo about this opium here and ask him if we may burn it.' When Yin had a favorable opportunity to broach the subject, General Chiang replied, 'Of course, burn the stuff. Why should it be used to debauch the people?' Mr. Yin was so delighted that he did not wait to get back to Kaifeng, but telegraphed his superior immediately. Very soon a big bonfire was raging in Kaifeng, and the twenty-five tons of opium all went up in smoke."

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### THE GOSPEL IN RUSSIA

The Russian Gospel Association, with headquarters at 64 West Randolph Street, Chicago, is doing a splendid work in carrying the gospel to the Slavic people both inside Soviet Russia and along the border. The director of the society, Mr. Peter Deyneka, informs us that they care for seventy native Russian preachers on the border, and are also materially assisting some fifty preachers and their suffering families inside the Soviet territory. A communication just received gives many brief excerpts from touching letters coming from suffering preachers who have been reached with some modest degree of assistance, enabling them to procure a meager supply of simple food stuffs or sadly needed medicine. For example:

"Greetings to you in the Lord. I received your letter, and I am rejoicing over it. Have also received the gift, for which I thank the Lord and you with all my heart. Forty pounds of rye cost twelve rubles, so I bought eighty pounds. When we had Torgsin stores, we could buy commodities more reasonably, for example, forty pounds of rye flour for one ruble and twenty copeck. We live as it is written in II Corinthians 6:4. Dear friends, I beg of you to remember me in your prayers."

Another: "I am so happy to hear from you. I still feel weak after my suffering. I need your help, for I am not able to work. My only hope is in Christ Jesus. He is holding me in His hand and will never leave nor forsake me. I had never expected that brothers and sisters would have a desire to save me, in spite of the conditions here, but my heart is strengthened through this suffering and brings me closer to Christ. His love grows in my heart. I beg of you, dear brothers and sisters, if possible do not delay, but send me some help, for your brother is in great need of aid after the serious illness."

### On the Borders of Russia

The door is open to preach the gospel of our Lord Jesus Christ. Many Russians have already been recently converted and baptized, but there are multitudes who are living in darkness and still wait for someone to bring them the Word of God. People are hungry to hear the gospel message of grace. Some of them walk long distances, as far as fifty or sixty miles one way, to attend a gospel

Moody Bible Institute Monthly

service. Then they stand on their feet from three to four hours in a single meeting. Oftentimes at the close of the service when the missionaries pronounce the benediction, the people do not want to leave; they wait for more songs and testimonies. As a rule, many of the gospel missions are overcrowded, with many eager people listening on the outside through the doors and windows.

### GOD WORKING IN MEXICO

Despite social and political unrest, and anti-religious laws, there is a real work of grace going on steadily in Mexico. Scattered throughout the land are faithful gospel witnesses—alas, so very, very few in number—whose testimony is bearing rich and abiding fruit. From time to time brief, though thrilling, reports appear in these columns from workers like Dr. J. G. Dale or Captain Norman Taylor, telling of hungry and appreciative multitudes who are ready to receive the divine gift.

The November issue of *The Pioneer News*, organ of the Pioneer Mission Agency, gives considerable information regarding a new venture of faith in taking the good news to hitherto unreached sections of the large Indian population. Of the seventeen million inhabitants of the republic, no less than six million are Indians, speaking many different languages, very few of which have been reduced to writing.

Mr. and Mrs. W. Cameron Townsend have had the vision of bringing about a new day of opportunity for the neglected Indians, by bringing them the Word of God in their own tongue. Groups of enthusiastic young men and women are being trained for pioneer service by an intensive course given at Camp Wycliffe in Arkansas. Mr. Townsend reports thus:

"On August 20, 1935, five students from Camp Wycliffe accompanied by Mrs. Townsend, myself, and several others, entered Mexico at Nueva Laredo. The students and ourselves went in on students' permits, but several of us felt that God was calling us to undertake the learning of different Indian languages in that country and would somehow open the way for us to remain there long enough to do so in spite of the restrictions placed upon the entrance of foreigners to settle. In a miraculous way God rewarded our faith, so that today five younger workers and ourselves have permits to live in Mexico, and have actually commenced the learning of five different languages and the translation of the Word of God. Another worker, Mr. Sedat, has been given a permit to live in Guatemala (likewise in the face of seemingly insurmountable restrictions) and is now studying the language of the Quekchi Indians into which he plans, by God's grace, to translate the New Testament. On August 29, 1936, eight more recruits, on having taken the course at Camp Wycliffe this past summer, crossed into Mexico, planning likewise to locate among different Indian tribes, to translate Christ into the lives of the people and His Word into their languages. When the Mexican government learned that they were coming, instructions were telegraphed to the border to receive them with every courtesy and to waive the requirements made upon other foreigners of putting up bonds or deposits. Such a large number of workers entering the land in two years' time is marvelous in our eyes! God is faithful!"



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Your fellowship in prayer and gift will be welcome, as coming from Him, whose work it is. Our monthly paper THE MISSIONARY LINK, gladly sent on request. Also, our missionaries home on furlough, are available for open doors to tell of the work, its marvelous opportunities and its pressing needs. Address

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## Christians in Russia

Here is a new letter just received from Russia telling of suffering and hunger among Christian women and children and how to relieve it.

Dear Brother: Nov. 1, 1936.  
"I have received your letter and the much needed help, for which I raise my hearty thanks to my heavenly Father day and night, to think that He cares for my poor children. Please, in the name of Jesus Christ, do not forget us in the future. Remember, I have five dear children. I do not 'beg' for help, but it is necessary, and I believe in my Lord Jesus Christ. His love never fails and He never forgets us. Your sister in Christ.—N. M."

Many similar letters are in our files, telling of starvation among believers and begging for our aid. With your donations we can answer many of their prayers. Please send what you can for these Christians in tribulation in Soviet Russia.

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## FANCY RELIGIONS

An old story is told of a sergeant-major who, when summoning his men for parade service on Sunday morning, gave his orders thus: "Church of England, march right! Roman Catholics, march left! Fancy religions, stay where you are!" He would certainly have had justification for the use of such a term had he lived in Japan, for we understand that within the last ten or twelve years more than four hundred new religions have been invented by the fertile brains of the Japanese, and duly registered with the government! These are for the most part more or less offshoots from Buddhism or Shinto or both, but are nevertheless distinct.

During the past year or so the government has been getting busy inquiring into their teaching and credentials, with the result that one of the largest and most influential, Omotokyo, has been completely suppressed, as it was found guilty of lese-majeste and an attempt to undermine the authority of the emperor by claiming to represent an older branch of the imperial family. Another more recent one, Hito no Michi, "the way of man," referred to from time to time in our columns, seems likely to go the same way, for its founder, a man of sixty-six, is now under arrest on shocking charges of immorality. This man lost his position as a Buddhist priest many years ago and became first a hawker, and then a postman. He invented this religion in 1925, and it has spread throughout Japan and already has six hundred thousand followers and many buildings. Like most false cults, it attracts its followers by promises of physical healing.

The most conspicuous and oldest of all these "fancy religions," however, is Tenrikyo, founded by a woman in 1838. It now claims five million followers and thirteen thousand "churches." It is a queer blend of a few semi-Christian ideas with the most foolish superstitions, but ranks also as a sect of Shinto. It attracts its followers by promising physical healing along lines somewhat similar to those of Christian Science. It refers to death as "reappearance," believing that at death all the faithful are given a new body and reappear on earth, a sort of mixture of the Buddhist idea of transmigration with the Christian truth of resurrection. The foundress, who died in 1887 at the age of ninety, has a temple erected in her honor, equipped with living room, bedroom, bath and other facilities of daily life, and cooked food is offered there three times daily. All of these things she is supposed to actually use. Ten to twelve thousand priests of Tenrikyo are graduated from their "theological seminary" every year.

When we compare the figures of the results achieved by these foolish cults with those of nominal Christianity in this land, we are appalled by the contrast, for Protestant church members do not yet number three hundred thousand. Yet there are those who dare to state that Japan is an evangelized land, where missionaries and missionary money are no longer needed! As a matter of fact, more Japanese than all these nominal and real Protestant Christians put together, are added to the population every three months by natural birth!—The Central Japan Pioneer.

Jesus Christ wants us to convince the world that He is their Friend.—D. L. Moody.

## A Cry From the RUSSIAN FIELD

● MANY native Russian Gospel Preachers are appealing for help to relieve their suffering, to enter open doors with the Gospel of Christ, and to bring spiritual relief to the needy Russian Field, the only effective method to stop the rising tide of atheism and radicalism.

The RUSSIAN GOSPEL ASSOCIATION, Inc., is now supporting 70 native missionary-evangelists on the Borders of Russia and also helping 50 suffering preachers and families in the Soviet Union. Others are ready to go if the means are provided. The RUSSIAN GOSPEL ASSOCIATION aims to evangelize the Russian and Slavic people in United States and Canada through the Russian Home Missionary Department. Let us begin in Jerusalem and give the Gospel to the Russians in North America. WHAT WILL YOU DO?

Will you answer this cry with your contributions? Address all communications to the

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Moody Bible Institute Monthly



# Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

## DWIGHT LYMAN MOODY

He was born at Northfield, Mass., February 5, 1837; began business career in Boston, 1854; born again in a Boston shoe store, 1855; admitted to church membership, 1856; removed to Chicago, 1856. He established North Market Hall Sunday School, 1858; yielded to God's call to full-time Christian work, 1860; married Emma C. Revell, 1862; organized Illinois Street Church, 1863; visited England, 1867. He secured the services of Ira D. Sankey, 1870, received special anointing of the Holy Spirit, 1871; held the first extended British campaign, 1873-1875; led American evangelistic campaigns, 1875-1877. He established Northfield Seminary, 1879; established Mount Hermon School, 1881; conducted a second campaign in Great Britain, 1881-1884; organized the Chicago Evangelization Society, afterward The Moody Bible Institute of Chicago, 1886. His third campaign in Great Britain was in 1891; he visited Palestine, 1892; held the Columbian Exposition evangelistic campaign, Chicago, 1893; founded the Bible Institute Colportage Association, 1894; last evangelistic campaign, Kansas City, Mo., November, 1899. He was stricken with last illness, November 16, 1899; said, "Earth is receding; heaven approaching; God is calling me," at Northfield, December 22, 1899, and passed into glory. "He being dead yet speaketh."—*The Watchman-Examiner*.

## WHY DID MOODY SUCCEED?

Many who studied carefully the preaching of D. L. Moody, found it difficult to account for his large success in soul winning. The gospel he preached was the same as the gospel presented every Sunday in thousands of pulpits, but multitudes were led to confession of sin and acceptance of the Saviour

who had for years listened to exactly the same truth presented just as clearly and pungently. It is common to say that Mr. Moody's success was due to the special power of the Holy Spirit. But without stopping to question why the Holy Spirit should be more particularly present in his meetings than in the services of churches led by men just as consecrated as Mr. Moody, that special contention may be laid aside. It becomes clear upon a study of Mr. Moody's sermons

## MOODY'S PASSION AND PURPOSE

Perhaps the success of D. L. Moody in reaching the masses was determined partly by the motive behind his efforts. Let us ask, With what did he reach them? What was the purpose of it all? To preach to them the social gospel? No indeed! Men's souls were lost; they were starving spiritually, clothed in the filthy rags of their own righteousnesses; they needed employment in the service of the King; they needed to know of the house where there are many mansions. The gospel of the grace of God was Moody's supreme message.

If he were here today, what would be his chief concern? Would it be the "changing social order," or the changing of the soul? Better lighting, or the Light of the world? Better housing, or a clean life? Better wages, or the sure spiritual reward for service in the kingdom of God? John Wanamaker, writing to Dr. P. B. Fitzwater, of the Institute faculty, of his last interview with Moody, said, "On our way down the street, he uttered one of those old sighs, which was something like what must have been in the heart of the Lord Jesus when he groaned in spirit in the house of Martha and Mary, before he went to the grave of the brother and called him forth. Mr. Moody uttered a deep groan when he said: 'My great longing has been to get a hold upon one of the cities on the Atlantic



Courtesy of Chicago Daily News

that he had a remarkable knowledge of the human heart. He understood how men evaded responsibility for failing to accept the salvation offered by Jesus Christ. He directed strong attacks at the very citadel of self-deception and complacency, and won his victories by capture of the soul's innermost fortress. The sermons of Charles Haddon Spurgeon display the same keen knowledge of the secret processes by which men try to escape from a sense of duty to God. Neither Mr. Moody nor Mr. Spurgeon knew more about God than a multitude of others, but they had a unique knowledge of men. This profound knowledge of men and this ability to adapt their messages to the needs of men, was in large measure the secret of the success of Mr. Moody and Mr. Spurgeon.—*The Watchman-Examiner*.

Coast. If I could just get under New York or Philadelphia, and lift them to God, I believe I could sweep the whole country to the Pacific.'—Paul Hutchens, in *The Watchman-Examiner*.

## MOODY'S GREATEST ACHIEVEMENT

It was in 1886 that Mr. Moody founded the Chicago Evangelization Society, which name, later, was changed to that of the Moody Bible Institute. And we can say here, and that without disparagement to any other branch of the work our departed leader, D. L. Moody, established, that the Moody Bible Institute was in a very special way accounted by him as the greatest achievement of his life.

This Institute was to have as its purpose

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the training of Christian men and women for consecrated and efficient Christian service at home and abroad. And from this single Christian purpose it has never, in my judgment, departed for a single moment. True to Moody's spirit of enterprise and efficiency, it has broadened its stakes and lengthened its cords. It has kept open eyes to discern the needs of the world in which it lived and which it seeks to evangelize. It has broadened and extended its curriculum, adding new features thereto—features which were not existent in Mr. Moody's days, because the need was not then apparent and urgent as it now is.

Mr. Moody was a keen observer of the times and no one was quicker to adapt, without sacrificing his loyalty to Christ, his message and measures to accomplish the purpose of Christ for the world. Were Mr. Moody living today, I feel sure he would say that this Institute has not allowed the children of the world to be wiser in their generation than the children of light. It has made its curriculum and training fit the needs of the world to which it is to minister and which it seeks to win for Christ.—Dr. William Evans, in *The Presbyterian*.

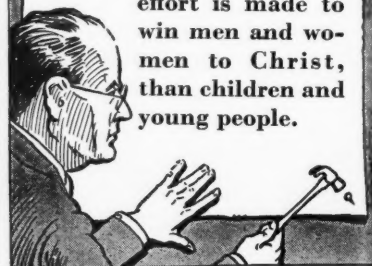
## EXTENDING THE KINGDOM

The growing neglect of evangelistic effort is one of the outstanding marks of present day Church life. That this trend is not due to the depression is evidenced by the fact that it had started before the economic collapse of 1929. Before that year, and even more rapidly since, churches in growing

## STRANGER THAN FICTION

Ninety-six per cent of all conversions take place during the child and adolescent period of life.

Nevertheless, far greater emphasis is laid on adult evangelism and far greater effort is made to win men and women to Christ, than children and young people.



numbers have discarded the old methods of evangelism, especially that of periodical "protracted meetings," and so far no adequate substitute has been discovered. Church courts and other assemblies have given much thought and prayer to the problem but without finding a solution.

Some of the reasons for the present day failure of the Church to practice evangelism are summarized in a recent article by Dr. J. W. Porter, as quoted in the *Watchman-Examiner*. He lists five reasons as follows: "1. Increasing wealth and numbers tend to a decrease in evangelistic work. 2. Multiplied organizations within the churches have displaced the enthusiasm for evangelism. 3. It is tragically true that many of our people have ceased to believe that the unregenerate are lost. 4. The methods of some evangelists have cheapened evangelism. 5. The love of God has been exalted at the expense of the justice of God." Whether or not we agree with all of the above opinions, the fact remains that nearly all denominations in the United States are showing the effects of the lack of evangelistic efforts.—*Christian Observer*.

## WHY EMPHASIZE EVANGELISM?

A careful study of the word "evangelism" furnishes us every reason why the Church should be wholly evangelistic at all times. Evangelism is the work of telling the good news. If the gospel of God is the hope of the world, and if the preaching of the gospel is the supreme task of Christians, then evangelism is the very heart of the kingdom program. Indeed, it is through evangelism that the kingdom of God is set forward. The gospel has to be preached before it is believed. If it is not believed, it is never accepted. If it is not accepted, it never saves.

But evangelism is far more comprehensive than one usually thinks. We have thought of it through these centuries as being the work whereby we lead individuals to repent of their sins and to believe on Jesus Christ as their Saviour. We have felt that the work of evangelism ends in the experience of a man just as soon as he makes a public profession of faith in Christ. But the Church has suffered terribly from small defi-

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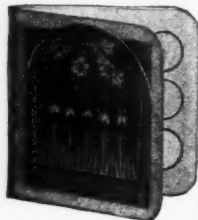
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nitions. Our prevailing fault is that we will not believe enough. The late J. Q. A. Henry makes this significant statement:

"The evangelistic note is the highest ever struck by the individual disciple or by the Church. Soul winning is the supreme task. Its dignity is unspeakably great. Efficient evangelism includes the addition of souls to the Christ by a definite and deliberate choice of Him as Sinner, Saviour and King; the addition of believers to the local church; the addition of gifts and graces to the believer; the multiplication of soulwinners in the co-operating churches, and the awakening of a new social and civic conscience in the community with reference to the great moral questions that confront society. To achieve these desirable results, all evangelistic work must be done in vital sympathy with and relation to the churches and pastors, and be free from everything which would reflect upon the sacred significance of the task and the divine ordination of the Church."—Ellis Fuller, in *Western Recorder*.

#### LIFE-SAVING SUNDAY SCHOOL CLASSES

So long as there is one lost soul in a class, the teacher should not fail with the saving message of Jesus. Young people need sympathy, understanding and the knowledge that they are honored and trusted. "The noblest thing in the world is youth taking charge of its own life." Their hands are reaching out for the steering wheel of their car.

What a field is this in which to emphasize a personal devotion to the Supreme Person whose name is Jesus. Program, methods, outlines, and all preconceived plans for a teaching hour must be made subservient to the spiritual opportunity when it arrives. One of the happiest deacons I have seen was one who in his class had led two of his boys to Christ. Churches are ever to remember that they are to observe to do the things commanded. Seated about the table with his group of future Church leaders, what an opportunity is that of the Sunday School teacher!

Prayer must be emphasized. He must teach them to heed the call of their Master above every other call. Draw aside the curtains, lift the blinds, and open the windows that God's will may be revealed to those who so soon shall step either into a place of active service in the churches, or else be lost for weary years, if not for the whole of life in the miasmic mists of doubt and failure.—Dr. Summers, in *Western Recorder*.

#### EDUCATED AGNOSTICS

A religious cross-section of Tokyo University developed a surprising situation. A questionnaire evoked 5,000 replies, indicating the following religious allegiance; 6 Confucianists, 8 Shintoists, 80 Christians, 300 Buddhists, 1,500 atheists, 3,000 agnostics. Among the 30,000 students in government universities, 27,000 are recorded as having no religion. A combined cause and effect for this contradiction may be discerned in the seeming contradiction reported by Dr. William Axling in a recent issue of *Missions*.

"For an extended period new religious cults have applied for recognition at the Government's Bureau of Religions at the amazing average of one each week." Some have boldly appropriated Christian teachings; others are grossly superstitious, and major in physi-

February, 1937

## THE PROPHET JOEL

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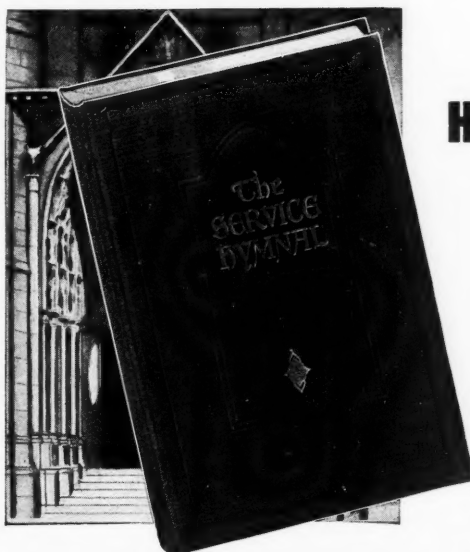
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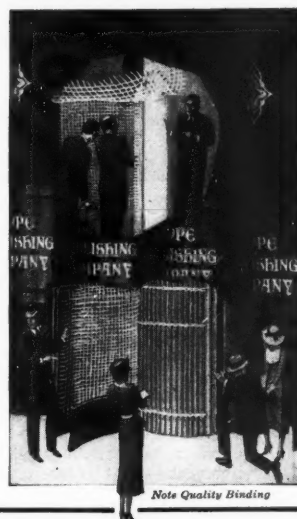
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#### DR. IRONSIDE WINS PRIZE

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#### An Interesting "Moody Link"

(Continued from page 291)

ert Hettrick, the poet. The Hettricks trace their lineage back to King Ettrick of Sweden.

Still active at her advanced age, Mrs. Stevens continues to teach "The King's Daughters" class at the church. Greatly beloved by all, she is enthusiastic over her Moody connection. She often heard the famous evangelist preach. What seems to thrill her most is the fact that she will be eighty-seven years of age on D. L. Moody's centenary birthday, February 5, 1937.

#### "Until He Find It"

(Continued from page 294)

little girl looked up and said, "George, what'll we do?" "I don't know," he said, "unless we just—sit—here—and—die."

Then the delights of their adventure faded. He began to recall all the naughty things he had done to his mother, and thought if only he could see his stern old-fashioned father coming even with a stout birch switch in his hand, what a welcome sight! He could have "taken it," for he knew father would lead him home. But no, they were just lost, lost, lost. Would they ever see home again? Friend, if your lost estate before God could be that vividly impressed upon your mind, the things of this world would suddenly shrivel up. Like those babes, you would be ready to welcome anything, anyone, that could show you the way to the heavenly Father's house. Salvation would mean something if you could just see yourself lost.

#### The Lost Diligently Sought

Well, they did not sit there and die. Home had missed them, the alarm had gone out. George thought he heard something, and got up on his feet. Listen! Was that a call? Again! He answered, and he seemed to hear it again. He answered with all his might, and the voice came nearer. Another shout, and

Moody Bible Institute Monthly

one of the Indians came running up. How "beautiful were his feet" to those children who knew so vividly that they were lost! They knew he could take them home. I cannot imagine them edging away and saying, "You can't take me home, not you. I don't like your plan." Men treat the Saviour of sinners just like that, because they know not their doomed condition.

Unsaved friend, if the despair of those children could seize your soul and make you see your certain end, if conviction of sin could open your blind eyes, Jesus Christ would become to you what He has never

been before. His plan of salvation would be perfect in your eyes, and He would soon prove Himself to you the mighty Saviour and sure guide to the Father's house. For, in very deed, the Son of man, the Son of God, is come, to seek, to find, to carry home to eternal safety, *that which was lost*. He is seeking you now. He will take you home today, if you will give your heart's permission.

If you do not go to work because you are afraid of making mistakes, you will

probably make one great mistake—the greatest mistake of your life—that of doing nothing. If we all do what we can, then a good deal will be accomplished.—D. L. Moody

It is a great thing for any one to take children and train them for God and eternity. You may set a stream in motion that will flow on after you are dead and gone.—D. L. Moody

"If you cannot be a lighthouse, you can be a tallow candle."—D. L. Moody.

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## SALVATION—HOW TO OBTAIN IT

An elderly widow visited her minister to obtain his signature on a paper for claiming an allowance made by her soldier son who was on foreign service. The man of God took the opportunity of pointing out the gospel message illustrated by her action, and said: "It is not your own work that gets you the benefit of this money?" "No! it is the work of my son. It is his wish that I have it. I have only to sign and get it." "Well, it is not by your work that you get salvation. It is through the work of the Son of God on Calvary. It is *His will for you to enjoy the blessings of that work. All you have to do is put in your name and receive.*"—*Christian Herald.*

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## PARENTAL CONSECRATION

An evangelist was preaching to the Indians. He had made a strong appeal that assistance be given to other Indians, and a collection was to be taken. Through an interpreter he asked them to make the very best gift they had. When the baskets had been passed down the aisle there came to the front a big Indian, his wife walking by his side and a little bit of a boy between them. Securing the attention of the evangelist, the Indian said, "You told us to give the very best we had to God. Our best is not money, but it is this little child." And without the suggestion of a smile he said, "We could not put him into the basket, so we brought him to you. You may take him away if you please, and we will never see him again. Only remember he is God's child." *There is many a life of blessing which if traced back to its source would come to parental consecration.*—J. Wilbur Chapman, in *Awakening Sermons.*

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## RESPONSIBILITY AND "THE OTHER PEOPLE"

The man from an agency brought a car early one morning to an individual for the purpose of teaching him to drive an automobile, and together they drove to the country. Within an hour the new driver was starting, stopping, backing, and turning with ease. When he remarked that the difficulties of handling a car had surely been exaggerated, his mentor merely suggested that they return to the main highway and try the traffic. Early morning city-bound traffic was heavy. The new driver began to perspire. Cars ahead, cars behind, cars passing at tremendous speed made him forget the instructions that a few minutes before had seemed simple. At the first opportunity he took a side road and stopped. Mopping his brow, he exclaimed: "If it were not for the other people . . ." "Yes," smiled his teacher; "that's about all there is to driving a car: the other people."

*There is more to living the Christian life than "the other people," but they are essentially involved at every turn.*—Lloyd Douglass, in *Green Light.*

## "BEAUTY FOR ASHES!"

A missionary teacher of Tokio tells of a Japanese woman who asked her if only beautiful girls were received into her school to be educated. "No," was the reply, "we take all the girls who come to us." "But," continued the woman, "all your girls seem to be very beautiful." "We teach them the value of their souls in God's sight," explained the teacher, "and this makes their faces lovely." "Well," said the woman, "I don't want my daughter to become a Christian, but I would like to send her to your school to get that look in her face."—*Christian Herald.*

● MANY and many a time I have found that when the sermon—and even the text—has been forgotten, some story has fastened itself in a hearer's mind, and has borne fruit. Anecdotes are like windows to let light in upon a subject. They have a useful ministry.—D. L. Moody

## THE BIBLE A RESTRAINING POWER

Wherever God's law is supreme, life and property are safe. Wherever the Bible is despised or discarded, neither life nor property is secure. When infidel friends were discussing their theories around the dining table one day, Voltaire said: "Hush, gentlemen, till the servants are gone. If they believed as we do, none of our lives would be safe."

*The influence of the Bible in restraining sin and promoting righteousness is one of the evidences that it is a supernatural and divine revelation.*—Otterbein Teacher.

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## AN INFIDEL'S SERMON TO A PREACHER

Never shall I forget the remark of a learned, legal friend who was at one time somewhat skeptical in his views. Said he:

"Did I believe as you do, that the masses of our race are perishing in sin, I could have no rest. I would fly to tell them of salvation. I would labor day and night. I would speak it with all the pathos I could summon. I would warn and expostulate and entreat my fellowmen to turn unto Christ and receive salvation at His hands. *I am astonished at the manner in which the majority of you ministers tell your message. Why do you not act as if you believed your own words?* You have not the earnestness in preaching that we lawyers have in pleading. If we were as tame as you are, we would never carry a single suit."

A decade of years has passed away since that remark was made. I bless God that it was addressed to me. It put a fire into my bones which I hope will burn as long as I live. God preached a stirring sermon to me that day by the mouth of that infidel lawyer.—Peter Stryker, in *The Gospel Banner.*

## LOVE FERTILIZES THE LIFE

Dr. Watson (Ian Maclaren) tells of once hearing a plain sermon in a little country church. It was a layman, a farmer, who preached, but Dr. Watson says he never heard so impressive an ending to any sermon as he heard that day. After a fervent presentation of the gospel, the preacher said with great earnestness: "My friends, why is it that I go on preaching to you week by week? It is just this, because I can't eat my bread alone." That is the Master's burden. He cannot bear to be alone in His joy. *There is no surer test of love for Christ than the longing to have others love Him.*—Southern Churchman.

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## A LESSON IN HOMILETICS

At the close of the service, a preacher was accosted by one of his hearers who, after conceding that the sermon possessed certain commendable features, added, "But it had one damning defect." The startled minister, having inquired what this defect was, received the following reply: "I am a Jew. I have only recently been born again. Up to that time I attended the synagogue. But there was really nothing in your sermon that I could not have heard in the synagogue, nothing that a Jewish rabbi might not have preached." "That," said the preacher, in after years, "was the greatest lesson in homiletics I was ever taught."—*Sunday School Times.*

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## THE DRIVING POWER

Dr. F. B. Meyer was once my guest in Philadelphia. We were comparing notes as ministers. I had a woodyard in Philadelphia where I could help men out of employment. Dr. Meyer had a woodyard in connection with his church. We both of us had good frames with the saws set in them. The men had to run the saws by hand. Try as we would we could not make our expenses. Every week we had a deficit, which we had to pay out of our pockets.

Dr. Meyer said that one day a man came to him and said, "You are making a great mistake. Why don't you put a little upright engine back of your saw?" So he got a little engine and put it back of his saw and started it going. At the end of the week for the first time, he was ahead. Dr. Meyer said, "I have always imagined myself talking to the saw and saying, 'What has made the change? You are the same old saw, you have the same teeth, you have not been sharpened, you are on the same frame. Last week I lost money by you, and this week I made money. What is it?' If the old saw could speak, I think it would say, 'Last week I had man power, and this week I had steam power.'"

*Everything depends on the power back of you. It is not so much a question of the energy of the flesh, or even of mental power, but it is a question of having back of you the power of the risen Christ.*—J. Wilbur Chapman.

Moody Bible Institute Monthly



# Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

## SONG OF THE ANGELS

H.D.W., Emporia, Kan.

**Question:** What is the correct rendering of Luke 2:14?

**Answer:** A literal translation is, "Glory in (the) highest to God, and on earth peace, in (among) men of good pleasure (or will)."

## THE SANTA CLAUS SPIRIT

E.C., Birnawood, Wis.

**Question:** What do you think about the "Santa Claus spirit"? This phrase is used by those who defend the giving of packages of candy and nuts by a "Santa Claus," immediately following a Christmas program given by the children on Christmas Eve.

**Answer:** If the program has been a scriptural presentation of the coming of Christ into the world as a babe, setting forth the supernatural character of that birth, then the addition of a personal, costumed Santa Claus strikes us as being incongruous, since Santa Claus is a mythical character. Defending this custom as being simply the "Santa Claus spirit" of giving, does not fully justify it. However, if the occasion could be taken by parents as an opportunity to instruct the children concerning the real meaning of Christmas giving, as illustrated by the gifts which the Magi brought, accompanied by their worship of the Babe, a real service to Him might be rendered.

## THE MAGI

W.M.R., Chicago, Ill.

**Questions:** (1) Were there three wise men? (2) Where did they come from? (3) Are their names known? (4) What language did they speak after they met?

**Answers:** The number of them is not given. The number three is legendary, as is also their names. Nothing is known about them except what is recorded by Matthew. They came from the East (Matt. 2:1, 2). Nothing in the narrative indicates that they came from different countries, and hence spake different languages. Verse 12 reveals that they came from the same country, but whether from Babylonia, Media, Persia, we are not informed.

## JERUSALEM AND THE TEMPLE

I.M., Wheaton, Ill.

**Question:** Does Matthew 24:2 refer to a past or to a future destruction of the temple? Is Jerusalem to have a future pre-eminence?

**Answer:** Since in verse 1 the disciples had referred to the temple then standing, verse 2 cannot have reference to another one. Herod's temple was the one which Christ prophesied would be totally destroyed.

This destruction occurred when the city was besieged by the Romans under Titus in the year A.D. 70. However, verse 15 contains the prophecy of the destruction of another "holy place" (probably another temple), which shall mark the consummation of the present age. At that time Jerusalem will again be besieged (Zech. 14:1, 2). In connection with this latter siege and destruction of the city, great physical changes will occur in Jerusalem and in the vicinity (Zech. 14: 4-8). After that, peace will prevail in the city, which will become both the political and religious center of the earth (vv. 9, 16).

## JESUS' CHANGED BODY

L.W., Hammond, Ind.

**Question:** Do John 8:59 and Luke 4:30 teach that Jesus changed Himself into a spirit in order to escape, as has been claimed?

**Answer:** We do not so understand these passages. No change in the body of Jesus occurred prior to the resurrection of that body. These passages simply teach that He was divinely protected from harm until the time came for Him to voluntarily permit Himself to be arrested and later crucified.

## THE BRIDE OF CHRIST

G.C.B., Trentville, Va.

**Question:** Is the Church at present the bride of Christ, that is, already married to Him?

**Answer:** Our understanding is that the Church is now the mystical body of Christ (Eph. 1:23; 4:12; 5:30; I Cor. 13:14), but is also now espoused to Him, and is to be presented as a chaste virgin (II Cor. 11:2). The actual marriage will take place in heaven, following the removal of the Church from the earth, and her own final preparations (Rev. 19:6-8; Eph. 5:27).

## DESTRUCTION OF THE WICKED

C.H.S., Bridgewater, Mass.

**Question:** What Scripture have you for the statement in the January number of the MOODY MONTHLY (p. 264) that all the wicked will be destroyed from the earth during the Great Tribulation?

**Answer:** Thank you for questioning this statement, for it appears to me not strictly accurate and needing amplification. I did not mean that there would be no wicked persons on the earth during the Millennium, particularly at its close, for the Scripture states otherwise. But it appears to me that the Millennium begins with only the saved. In Matthew 13:38, 40 we are informed that all the tares, or sons of the evil one, are to be destroyed by the angels whom the Son of Man sends forth for this purpose. Also immediately following the Great Tribulation, our Lord will return to execute personal judgments, the last of which will be His judgment on the living nations, who are divided into the sheep and goat nations. The former are designated as righteous, or "the

blessed of my Father," who will "inherit the kingdom," while the latter are addressed as "ye cursed," whose portion is eternal fire (Matt. 25:34-41). The apostle Paul also says that when the Lord Jesus comes with the angels of His power in flaming fire, vengeance will be rendered "to them that know not God, and to them that obey not the gospel" (II Thess. 2:7-9). The apostle John, in Revelation 20:11-21, also describes the destruction of all the living enemies by Christ Himself. Thus only the saved will be left to start the Millennium; but as it progresses, children will be born, and develop, and it will be demonstrated that the heart of man is unchanged even when Satan is unable to deceive him.

## PRESENT DISPERSION OF THE JEWS

E.M.H., Kewanee, Ill.

**Question:** Is the present dispersion of the Jews for the purpose of their preaching the gospel? If so, how harmonize with the present return of the Jews to Palestine? Are they to be scattered again, after having returned to their land, in order to become missionaries?

**Answer:** Every removal of the Jews from their land has been for the purpose of chastizing them. Their present dispersion among the nations is no exception (Luke 21:23, 24). They are not now preaching the gospel; they are scattered because they themselves rejected it. Their present return to the land, because of the Zionistic movement, is partial, restricted, and in unbelief. This is not the real and final return planned by God and carried out by Him (Matt. 24: 31; Deut. 30:3, 5). After having been replanted in their own land they will never again be rooted out (Dan. 2:44, 45; 7:13, 14; Jer. 31:40; Joel 3:17, 19). But missionary work will be done by Israel during the Great Tribulation (Rev. 7:1-8).

## WAY OF SALVATION STILL OPEN

J.H., Chicago, Ill.

**Question:** One man says of another that he is lost, having hardened his heart to the Spirit of God; hence there is no further use of asking this man to accept Christ as his personal Saviour. Is this true?

**Answer:** The time is coming when the Holy Spirit will leave this world for a brief period (II Thess. 2:6, 7). Until that moment we can depend upon Him to do the work for which He was sent (John 16:7-8).

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11). We can still use John 3:16. "Whosoever" still means just that. Hence if it is laid upon your heart to speak to this man, by all means do so. Do not delay nor be discouraged because of his seeming indifference. Have him read John 20:30, 31, and many other passages, if need be, to show him that God still loves him and is willing to save him the moment he believes. The entire Gospel of John was written in order that he might believe and be saved.

### YOUTH MOVEMENTS

E.D., West Finley, Pa.

**Question:** What do you think of the United Youth Movement, with the slogan, "Christian Youth Building a New World"?

**Answer:** We have sought information concerning this youth movement and find that it is fathered by the International Council of Religious Education. Our understanding of this council is that it is dominated by modernists. This opinion is strengthened by the information sent out concerning the movement. "Christian Youth Building a New World" is an ambitious slogan, a challenging call, but the program is that of those whose "new world" is simply one of social and economic improvement, which is to be wrought by purely human means and instrumentalities, instead of by young people who labor in the wisdom and power, and according to the program, of God. With no higher outlook or dependence than themselves, we can envision no achievement of a really new world wrought by the youth who join this movement. Hence we recommend for the consideration of youth

another movement, one which seems to us to give greater promise of Christian achievement. Like the one already referred to, this other youth movement is also interdenominational. It is named The Association of Christian Youth Movements of America. Its headquarters are located at 123 W. 57th Street, New York City. The purpose of this youth movement is scriptural, namely, "to reach the youth of the community with the gospel of salvation." Experiencing salvation is the most transforming force in all the world. There cannot possibly be any "new world" except by God's method of transforming the individual units of society by the miraculous power of the gospel. We are pleased to know that President Houghton was the chief speaker at the great meeting of this new youth movement held in New York City on October 25. Write to headquarters for complete information.

### THE KINGDOM OF GOD

W.H., Michigan City, Ind.

**Questions:** What is the kingdom of God? What are the requisites for entrance? Do people become citizens immediately after accepting the Lord Jesus Christ as Saviour?

**Answers:** The kingdom of God may be considered either externally or internally, visibly or spiritually. It is the all-inclusive theme of the Bible. At the present time this kingdom is manifested in the visible Church, but may also be invisible. Paul speaks of Christians as having been translated out of the kingdom of darkness into the kingdom of God's Son (Col. 1:13). This change occurs the moment one believes; but being

miraculous, it is the work of God. We enter this kingdom of God by the way of a spiritual rebirth (John 1:13; 3:5-8). The only requisite for thus becoming a citizen of the kingdom of God is to believe on the Lord Jesus Christ as one's personal Saviour, which includes being in subjection to Him as the King of our lives.

### SIGNS OF THE END

W.B., Freeport, N.Y.

**Question:** What prophecies of the latter days have been fulfilled within the last twenty years?

**Answer:** We suggest the following, but would not restrict all of them to exactly twenty years:

- (1) The rapid increase of crime and lawlessness.
- (2) Mockers concerning the second coming of Christ.
- (3) Widespread apostasy within the Church.
- (4) Renewed persecution of the Jews and the return of many to Palestine.
- (5) Increasing number of earthquakes.
- (6) The arming of the nations for war.
- (7) Unification movements and centralization of power.



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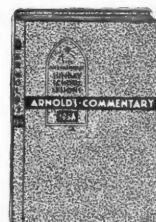
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## "O Earth, Earth, Earth!"

(Continued from page 303)

all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple" (Mic. 1:2). And "it is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

Would that we might sense more deeply the yearning in Christ's heart as He cried: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37). Somehow I can hear Him saying to my city and yours, to this one and that, "How often would I have gathered" thee, but "ye would not"! How glad I am that after years of half-hearing, half-ignoring, I yielded to that broken-hearted cry—the cry that came from a heart of mercy. What a cry of mercy it is! On the other hand, we hear the ultimate cry of judgment: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:33).

### How Shall We Escape?

How can we? "How shall we escape if we neglect so great salvation?" (Heb. 2:3). I sincerely believe that most of the souls of civilized lands are lost through utter neglect. Millions in "that day" when it is too late, will say: "The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20). What pathos! And it is all so needless! We of this enlightened age—how can we be excused?

Listen: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:18-20).

We who pride ourselves on wisdom, enlightenment, civilization—why will we die? "O earth, earth, earth, hear the word of the Lord"—and live!

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At his first Sunday service in Boston, Gipsy Smith preached to an audience of 14,000 persons. At the conclusion of his service he was bombarded by reporters with questions about the youth of America. The *Watchman-Examiner* quotes his reply: "Your boys and girls have lost faith in their fathers and mothers. And why shouldn't they? Once their parents used to go to church every Sunday. Then they began to miss, and now they hardly ever go. The children know this. If the moral standards of youth are lower than when I was here six years ago, it is because of this. And how can children have moral standards in view of your cheap divorce laws?"—*Alliance Weekly*.

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# International Uniform Sunday School Lessons\*

Harold L. Lundquist

February 14

## JESUS THE GOOD SHEPHERD

John 10:1-16

**Golden Text:** I am the good shepherd: the good shepherd giveth his life for the sheep.—John 10:11.

The blind man who had been healed, had been cast out of the synagogue because he had given the glory for his healing to Jesus Christ (see ch. 9). The door to that which stood for all that was sacred to him, had been closed. Whither should he turn? Look! here comes Someone seeking him. It is Jesus, who now declares that the door which men had closed, was no true door at all, for He says, "I am the door of the sheep." Those who professed to be shepherding the flocks and who had cast this poor man out, were but hirelings. Now He speaks to the One who says, "I am the good shepherd."

Someone has suggested that the parable of the Good Shepherd presents the whole day in the life of the shepherd and his flock, morning, noon, and night, and typifies the ministry of Christ on our behalf in the varying circumstances of life.

### I. In the Morning (vv. 1-6).

Flocks were sometimes kept in the field at night, as was the case on the night when Jesus was born in Bethlehem. But ordinarily they were brought into a sheepfold where many flocks gathered for protection. Thieves would climb the wall to steal sheep, but the shepherd, when he came in the morning to lead forth his flock, entered in by the door. He called out his flock by name and they knew his voice. It is said that only a sick sheep will follow a stranger, which may explain why so many false isms of our day appeal to the sick and lead them away from the Good Shepherd.

Do you know His voice? Have you responded to His call? Will you follow Him? Decide now.

### II. In the Heat of the Day (vv. 7-10).

Perhaps the sheep need to enter the fold to rest, if so He is the door. But they may wish to go out to the pasture—again He is the door. Belonging to Christ is not bondage. If any man enter in by Christ, the Door, he is free to go in and out, to find pasture, to live for and to serve Him.

"The door"—what a striking figure! It is a means of entry, the only way in. Every door has two sides, and the side we are on determines whether we are inside or outside—saved or lost. Children used to sing, and still do:

"One Door and only one,  
And yet its sides are two—  
Inside and outside;  
On which side are you?"

### III. When Night Comes (vv. 11-16).

The wolves come out as the shadows gather. They come to kill and to scatter. Where is the shepherd? If he is only a

hireling, serving for what may "be in it" for him, he will flee. How perfectly this pictures religious leaders who, in spite of their swelling words and ingratiating manners, desert the flock in the hour of adversity. Fair weather friends are they, who disappear when darkness and danger appear.

In the darkest hour Jesus is nearest at hand. He never fails. He has no fear, for has He not tasted the bitter death of Calvary's tree for you and for me? He is the Good Shepherd. He giveth His life for the sheep. Those who have put their trust in Him shall never be put to shame.

Because He has given His life for the sheep, we must not forget nor neglect the truth found in verse 16. There are "other sheep" that have not yet been brought into the fold. They must be brought in, and we, on His behalf, must bring them, that there may "be one fold and one shepherd."

February 21

## THE POWER OF JESUS OVER DEATH

John 11:23-28, 32-44

**Golden Text:** I am the resurrection, and the life.—John 11:25.

Life, even to the follower of Jesus Christ, has its hours of sorrow, suffering, and bereavement. While the Christian is not "of the world," he is "in the world," and here he must meet the problems of life, including the evils to which the flesh is heir because of sin. The fact that Jesus is our Friend and our Saviour does not exempt us from human sorrow, but it does assure us of the needed grace to bear the trial and to trust Him even in life's darkest hour.

Lazarus, the friend of Jesus, was sick. The home in which Jesus had found rest and fellowship, was in deep trouble. Jesus was no longer in Judea. In haste word is sent to Him of His friend's illness. But He does not come. Why does He delay? Such is the heart-cry of thousands today who call on Him in their hour of trouble. The purposes of God are beyond our ability fully to understand. We need but to trust Him and abide His time. Notice that His failure to respond at once to the message of Lazarus' sisters, did not mean that He had deserted them (John 11:4-6). Nor did it mean that He had denied them His help (v. 7). Lazarus may have been dead before the word reached Him. He may also have delayed in order that there might be no question about the resurrection miracle. And He may have tarried in order that their faith might be strengthened.

Above all, do not fail to notice that He came. He always does. Jesus has never failed any child of His. The time and the manner of His answer to our prayers may not conform to our opinion of what should have been done; but let us remember that we know only in part. He knows all. Let us trust Him. Job, in his darkest hour said, "Though he slay me, yet will I trust in him" (Job 13:15).

It is suggested that the lesson for today be studied and taught by considering three pairs of words giving cause and effect.

### I. Death—Sorrow (vv. 32-35; also vv. 19-21).

Try as we may to temper its cruel blow, the fact remains that death is the enemy of man. It came into the world as the result of sin (Rom. 5:12), and only in Christ is it "swallowed up in victory" (I Cor. 15:54). Until the glorious day of Christ's returning when the redemption of the body will be complete (Rom. 8:23), death will still be the enemy which brings sorrow to the heart and tears to the eyes.

But let us not fail to notice that as the friends of Jesus, we do not sorrow alone. He is with us. "Jesus wept" (v.35) with Martha and Mary. He weeps with us in our trying hour. He is the "friend that sticketh closer than a brother."

### II. Faith—Hope (vv. 23-28).

Those who believe in Christ have more than the comfort of His sympathizing presence—they have a *sure* hope. Read I Thessalonians 4:14-18. Sorrow and unbelief would becloud our faith and thus rob us of our hope. Martha needed to have her faith stimulated by the gracious words of the Lord, and then she triumphantly put her hope in Him as "the Christ of God." Once we recognize Him as God, we have no hesitation in believing in His miraculous power.

### III. Christ—Resurrection (vv. 25, 26, 38-44).

Majestic and authoritative are the words of Christ, "I am the resurrection and the life." He it was who gave life, for was He not "in the beginning with God"? And is it not said of Him, that "all things were made by him"? And Paul tells us that "by him all things consist." He is the only one who could say, "I lay down my life. I have power to lay it down, and I have power to take it up again" (John 10:17, 18). So it can rightly be said that if we have Christ we have everything—both in this world and in the world to come. But if we do not have Christ we have nothing. We are without God and without hope.

February 28

## THE NEW COMMANDMENT

John 12:20-33; 13:34, 35

**Golden Text:** A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.—John 13:34.

In the last week of our Lord's ministry on earth, many important events took place, but we pass most of them in our present series of studies. The incident related in our lesson of today is of interest in and of itself, but it is of peculiar significance because it introduces a marvelously instructive discourse of our Lord. Whatever had

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prompted their inquiry, we are delighted to note that the Greeks came with an earnest desire to see Jesus.

### I. Seeking Jesus (John 12:20-22).

A man has progressed far on the road to blessing when he makes known his desire to see Jesus. Coming to Him means coming to the One who has the words of eternal life, who has power and grace for every need. Note that the disciples were wise enough to bring the men to Jesus. The true function of every Christian worker is to bring men to Him. On the back of the pulpit in one of America's greatest churches, directly where the preacher can see them as he arises to preach, are the words of our lesson, "Sir, we would see Jesus." Little wonder that a strong and true gospel is preached in that church.

### II. Finding the Cross (vv. 23-33).

The reply of our Lord to the Greeks and to the disciples who brought them to Him, seems a bit singular at first glance. Did He not wish to receive them? They had probably come to see the great religious leader, the King of the Jews—why does He talk about death—why is His soul troubled?

The words of our Lord are clear. Men do not need an example, a leader, a teacher, they need a Saviour. It is through His obedience even unto the death of the cross, that the Father's name will be glorified (vv. 27, 28). It is as a sacrifice for sin that Christ will draw all men unto Himself (v. 32).

We need to relearn that lesson. Leaders of the Church are earnestly seeking the explanation of the rapid decline in the influence of the Christian Church. It is a good sign that some are beginning to realize that the difficulty is in the realm of the spiritual. The barrenness of so-called modern theology has become apparent to its leaders, and they have begun to talk about a "spiritual revival." But unfortunately we soon find that they use the expression to stand for something entirely different from a real, scriptural revival. "The voice is Jacob's voice but the hands are the hands of Esau" (Gen. 27:22).

Let us make no mistake about it, a real revival will center in the Cross and will manifest itself in the denial of self for the glory of God, both of which truths are emphasized in this passage. One cannot forego mention of the fact that the last part of verse 26, "If any man serve me, him will my Father honor," was the motto of the late Dr. James M. Gray, whose life gloriously exemplified the truth of the passage. God is willing and ready to do as much for you and for me. Shall we not serve Him with all our hearts?

### III. Loving One Another (John 13:34, 35).

When these words were uttered our Lord was two days further in the last week before He was crucified. He was alone with His disciples in the upper room. What message does He have for them in that solemn hour? That they should love one another. That is a message that needs renewed emphasis in our day. The strife which fills the world has almost engulfed the Church, and there is bitterness and strife where love should reign.

Let us observe carefully that it is as His

Moody Bible Institute Monthly



disciples that we are able to love one another. There are two erroneous extremes to be avoided. First, we have the out-and-out conservative, who proclaims his belief in the Bible as God's Word, who is anxious that he be absolutely correct in doctrine, a really saved man, and who then becomes the kind of "fighting" fundamentalist who dismally fails God in the testimony referred to in these verses. On the other hand, we have the liberal, who has abandoned the scriptural basis of discipleship and who then boasts of his great love for his brethren. Love is no substitute for regeneration, and regeneration is no excuse for lack of love.

March 7

## LIFE HERE AND HEREAFTER THROUGH CHRIST

John 14:1-15

**Golden Text:** I am the way, the truth, and the life: no man cometh unto the Father, but by me.—John 14:6.

It was the night before the darkest day in the world's history. On the morrow the Son of man was to hang on Calvary's tree for the sins of the world—for your sins and for mine. But for the moment He was alone with His disciples. The last Passover had been eaten together, the betrayer had been discovered, and the Lord had told them that He was soon to go where they could not follow. Peter had, by his bold self-assurance, brought forth the prophecy of his denial. The disciples were disturbed. Then came from the Saviour the words of comfort, assurance, and power which have been the strength and solace of His people through all the centuries. Our life both here and hereafter is in His mighty hands.

### I. Comfort (vv. 1-3).

Troubled hearts are everywhere—in the palace and in the cottage, on land and sea. There is a place of rest, thank God! There is One who still speaks the majestic words, "Let not your heart be troubled, ye believe in God, believe also in me."

His comfort is one which covers the future life, for He says:

#### 1. "I Go to Prepare a Place" (v. 2).

Concern about future destiny is settled at once when Christ Jesus becomes our Lord and Saviour. We need worry no longer. He has gone on before to the Father's house to prepare a place for His own. When we come to that ever-peaceful shore, we shall not come as strangers, but as sons and daughters to a prepared place in our Father's house.

#### 2. "I Will Come Again" (v. 3).

It is this word that gives present meaning to the future promise. He not only prepares the place, but He it is who brings us there. The glorious hope of His coming again is the Christian's greatest comfort and mightiest incentive to useful, holy living.

### II. Assurance (vv. 4-11).

The doctrine of Christian assurance is one of vital importance, and should be taught in all its scriptural power and beauty. Unfortunately it has suffered violence at the hands of some of its friends, that others have not only come to fear it, but even openly to oppose it. This is most regrettable, for it is manifest that until one has assurance, he will make but little progress in Christian usefulness. The believer's as-

surance rests fundamentally on Christ Himself. Two grounds are given in the text.

#### 1. "I Am the Way, the Truth, and the Life" (v. 6).

These words are their own best commentary. Read them again, slowly, weighing the meaning of each word. If we are in Him who is the way, how safe we are! If we are not in Him? Read His own solemn words in verse 6, "No man cometh unto the Father but by me" (v. 11).

In Christ dwells all the fullness of the Godhead. He is not only a supernatural being, He is very God of very God. How can anyone deny that and read His words in these verses? To do so is to make Jesus a liar and blasphemer. He is either God, a lunatic, or a liar. Which do you choose to call Him?

### III. Power (vv. 12-15).

His followers are not left in a world of sin and need as a little group of hymn-singing weaklings, thinking only of the day when they shall be in a brighter land. Ah, yes, they sing hymns and rejoice in them; they look for a better land; their weapons of warfare are not carnal—but weaklings? Oh, no! God uses them to do great and mighty things for His glory.

#### 1. "He That Believeth" (v. 12).

This army of God carries the royal banner of faith.

#### 2. "Greater Works . . . Shall He Do" (v. 12).

Jesus only began His work on earth. Its greatest development was to be the joyous privilege of His followers. We are ashamed that we have not lived up to this great promise, but by His grace we will do better.

#### 3. "If Ye Ask . . . I Will Do" (v. 14).

Someone has called this a signed blank check on all the resources of God. Faith fills it in, under the guidance of the Holy Spirit. Moody knew how to use it. So did Mueller, Livingstone, J. Hudson Taylor—the list might go on indefinitely. Shall we dare to trust God and add our name as one of those who ask in faith?

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## Is Prison Work Worth While?

(Continued from page 300)

of them died happy, in spite of the grim surrounding, while those that mocked the grace of God, were mocked also at the hour in which most atheists show not only that they believe that there is "something" hereafter, but in which hour they prove themselves to be cowards. I have seen others go out of prison, and by the grace of God make good.

After some years in the state prison, even my first dream came true, for which I prayed. If I would have to die now, I would be a happier man knowing that hundreds of people in Hungary, Canada, and America, beside my relatives, are actually reading the life-giving words of God for themselves, through the gracious providence of God, in which He guided me with my friends, who not only believe in giving the saving words of God to those on the outside of prison walls, but to those also on the inside and even across the sea.

### A Plea for Justice

What is true of one prison can be true of all others in America, since all of them are filled with human beings who are there either because of their own fault or because of the faults of others. Instead of correcting the crime situation, these latter make a systematic traffic out of it at the expense and misery of the ignorant and poor, and thus increase the tax burden of the people. It will never help society nor create any respect for law and order to impose excessive punishment on anyone, and at the same time, not give adequate or any punishment to those to whom it is due. The majority of prisoners when treated justly by the authorities of the law, will take proper punishment with good grace, and with proper guidance can be made upright citizens. But if they are mistreated in the fair name of justice and law, they will rebel against such injustice as much as society revolted against their lawlessness.

When the people themselves give proper value to Christian living in their homes, communities, and social life, and not tolerate the wrong-doings in themselves any more than they would in others, and not allow fools in the name of education and culture to misguide them, then our youth will learn that it is not only better to go to church on the outside instead of waiting to go after reaching prison, but they will find the joy of living and serving as they should.

### POLISH JEWS' DEMANDS

The Jews of Poland have recently made ten demands of the government. Among these demands are: (1) That the name "Christian" shall not be used in any inscription where Jews and Gentiles live side by side; (2) that the Jewish Sabbath shall be officially recognized and that the Jews shall have the right to conduct their businesses on Sunday as if it were a workday; (3) that schoolbooks objectionable to the Jews shall be prohibited from the schools; (4) that the title "Christian" as applied to land, nationality, or church shall be totally prohibited.—World Outlook.

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## THE TWO WAYS Psalm 1

### I. The Way of the Godly (vv. 1-3).

1. Its blessing (v. 1).
2. Its delight (v. 2).
3. Its dividends (v. 3).

### II. The Way of the Ungodly (vv. 4-6).

1. Its unprofitableness (vv. 4, 5).
2. Its destruction (v. 6).

—M. E. Hawkins.

## THERE IS, AND SHOULD BE, “A DIFFERENCE”

*Introduction:* “The Lord doth put a difference between the Egyptians and Israel” (Exod. 11:7); also between the worldling and the Christian—the Cross stands between us (Gal. 6:14).

1. A Difference in *Fact*.  
Under the blood (Exod. 12:13; I Cor. 5:7).
2. A Difference in *Dealing*.  
In mercy and in grace as His sons (Eph. 5:6; Heb. 12:7).
3. A Difference in *Conduct*.  
To walk as Christ walked (Exod. 12:11; I Pet. 2:21, 22).
4. A Difference in *Power*.  
Strength and joy from the Lord (Exod. 15:2; Gal. 2:20).

—J. Gravett.

## PREVAILING PRAYER

### John 15:7

*Introduction:* To Jacob it was said, “As a prince hast thou power with God and with men, and hast prevailed” (Gen. 32:28). Power with God—what an achievement! It is the priestly ministry and privilege of the believer, and prayer is the current over which power comes. The text gives us the secret of prevailing prayer.

### I. The Believer's Position, or the Condition and Ground of Prevailing Prayer.

1. “If” always implies a *condition*. The condition upon which God answers prayer is, “If ye abide.”
2. The position (“in me”). The place where blessings are realized.

### II. The Believer's Possession, or the Motive in Prevailing Prayer.

1. “My words.”
2. “In you” (Col. 3:16, 17).
3. Abiding words—they cleanse the motives (John 15:3).

### III. The Believer's Privilege, or Liberty in Prevailing Prayer.

1. “Ye shall ask what ye will” (Rom. 8:26, 27). There is no proper desire outside of His will.

### V. The Believer's Provision, or the Assurance of Answer to Prevailing Prayer.

1. “It shall be done unto you.”
2. “Prayer changes things.”

—W. F. Dissette.

## FOUR “PRECIOUS” THINGS

1. We have a Precious Possession—Soul (I Sam. 26:21; Ps. 49:8; Mark 8:36).
  2. Redeemed by a Precious Person—Christ (I Pet. 2:7, 24).
  3. Paid with a Precious Price—His Blood (I Pet. 1:18-19).
  4. To bring us to a Precious Place—Heaven (Deut. 33:13; John 14:1-3).
- By A Redeemed, in *Philippine Evangelist*.

## PAUL'S PERSONAL ASSURANCE

### II Timothy 1:12

1. A Personal Conviction of His Lord's Worthiness.

“For the which cause I also *suffer* these things.”

2. A Personal Appreciation of His Lord's Glory.

“Nevertheless I am *not ashamed*.”

3. A Personal Knowledge of His Lord's Character.

“For I know *whom* I have believed.”

4. A Personal Faith in His Lord's Word.

“Whom I have *believed*.”

5. A Personal Confidence in His Lord's Ability.

“He is *able* to keep.”

6. A Personal Committal to His Lord's Keeping.

“That which I *have committed* unto Him.”

7. A Personal Hope of His Lord's Return.

“Against *that day*.”

—James Ostema.

## LEAVEN

### I Corinthians 5:6-8

### I. The Leaven of the Pharisees: Ritualism (Matt. 15:8, 9).

1. Formality.
2. Tradition.
3. Self-righteousness.
4. Hypocrisy.

### II. The Leaven of the Sadducees: Rationalism (Acts 23:8).

1. No miracle.
2. No resurrection.
3. No angel.
4. No spirit.

### III. The Leaven among the Galatians: Legalism (Gal. 5:7-9).

1. Frustrates the grace of God.
2. Negatives the work of Christ.
3. Enslaves the believer.

### IV. The Leaven of Herod: Worldiness (Mark 8:15).

1. Seen in his marriage.
2. Seen in the observance of his birthday.
3. Friendly with Pilate (the world) in treatment and rejection of Jesus (Luke 23:12).

### V. The Leaven among the Corinthians: Carnality (I Cor. 5:2, 8).

1. Vain glory—“Puffed up.”
2. Carnal lust—“Malice and wickedness.”

—W. C. Garberson.

## THE CHRIST-MADE MEN

### Matthew 4:19

1. The Master—“I.”
2. The Men—“will make you.”
3. The Mission—“fishers of men.”

—A. J. Koonce.

## HIS WORKMANSHIP

### Ephesians 2:10

1. *Salvation*—for us (Rom. 5:8; Rom. 8:28-31). No condemnation.
2. *Sanctification*—in us (Phil. 1:6; Phil. 2:13). No accusation.
3. *Ministration*—through us (I Pet. 2:9; Eph. 3:10). No reservation.
4. *Glorification*—upon us (Phil. 3:21; I Cor. 15:52). No separation.  
“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end, Amen” (Eph. 3:20, 21).—Thomas S. McLaren.

## NATHANAEL, THE MAN WITH A SECRET CARE

### John 1:48

*Introduction:* Nathanael and Bartholomew are one and the same person (cf. Matt. 10:3; Mark 3:18; Luke 6:14). Nathanael mentioned in John 21:2, but Bartholomew is nowhere spoken of in that Gospel. His name, then, was perhaps Nathanael Bartholomew (son of Tolmai). The brief paragraph from which the text is taken reveals:

### I. The Mettle of the Man.

1. A loyal Hebrew citizen (“An Israelite indeed”).
2. A sincere (“without wax”) man (cf. Phil. 1:10). “In whom is no guile.”

### II. The Mode of His Mind.

1. Openminded to eternal things.
2. Meditative (“under the fig tree”).
3. Prayerful (for the hope of Israel).

### III. The Message of the Master.

1. “I saw thee.”
  - (a) Saw Nathanael under the fig tree.
  - (b) Heard his plaintive cry.
  - (c) Knew his heart's desire for Israel.
2. “Ye shall see me!” (cf. Matt. 26:64).
  - (a) Heaven open (“sitting on the right hand of power”).
  - (b) “Coming in the clouds of heaven.”
  - (c) With the ministry of angels (II Thess. 1:7).

*Conclusion:* Christ's coming is the solution for Nathanael's secret care, and for the present ills of the world.—A. J. Koonce.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns—Editors.



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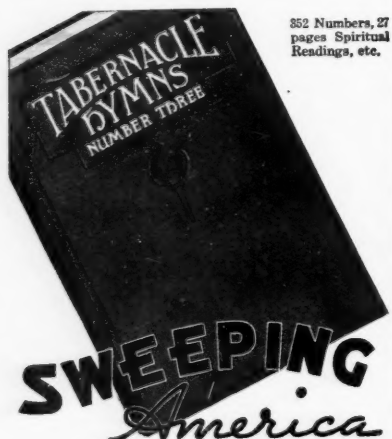
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The honors of our Saviour God,  
When His salvation reigns within,  
And grace subdues the power of sin.  
—Isaac Watts.

**THREE PRECIOUS THINGS**

1. Shed Blood (I Pet. 1:18, 19).
2. Sure Promises (II Pet. 1:19; II Pet. 1:4).
3. Death of Saints (Ps. 116:15).—Elias C. Goehle.

**HIS LOVING KINDNESS**

It is marvelous (Ps. 17:7).  
It is precious (marg.) (Ps. 36:7).  
It is better than life (Ps. 63:3).  
We are drawn by it (Jer. 31:3).  
We are betrothed in it (Hos. 2:19).  
We are quickened by it (Ps. 119:88).  
We are preserved by it (Ps. 40:11).  
We are crowned with it (Ps. 103:4).  
We should think of it (Ps. 48:9).  
We should praise for it (Ps. 138:2).  
We should speak of it (Isa. 63:7).  
—S.E.R.

**"SAVED BY HIS LIFE"  
Romans 5:10**

*Introduction:* Christ is more than our example.

**I. We Are "Saved by His Life":  
through the Atonement.**

He is our Passover (I Cor. 5:7), the Lamb of God who died for us (John 1:29).

**II. We Are "Saved by His Life":  
through the New Birth.**

The transforming work of the Holy Spirit making us partakers of the divine nature (John 1:13; 3:6).

**III. We Are "Saved by His Life":  
through His High Priestly Office.**

He is making intercession for us (I John 2:1).

*Conclusion:* When Christ, who "is our life," shall appear we shall be saved and saved forever.

—S. C. Theo. Ramsey.

**SEVEN POINTERS FOR  
THE TEACHER**

1. An ounce of illustration is worth a ton of talk.
2. A teacher plus a bit of chalk is two teachers.
3. Not what pupils may remember constitutes knowledge, but what they cannot forget.
4. The teacher is the hinge upon which the Sunday School swings.
5. We teach more by our walk than by our talk.
6. Behind every lesson the pupil sees two teachers—the teacher teaching and the teacher living.
7. The teacher who does not pray for his pupils has no right to teach them.—Author Unknown.

**HIS WORKMANSHIP**

**Ephesians 2:10**

1. For Us (Rom. 8:31, 32).
2. In Us (Phil. 2:13).
3. Through Us (Col. 1:29).
4. With Us (II Cor. 6:1).
5. Upon Us (Phil. 3:21).—T. S. M'Laren, in *The Witness*.

**A BELIEVER'S "HOUSEWARMING"**

Upon entering a new house the "housewarming" is a custom practiced by many. It is an invitation to friends to bring a gift which will make the new home more comfortable and happy. The Indians call it making "whoopie." Pagans open their new house with dancing and drinking and eating. Christians open their new house by dedicating it to God (Deut. 20:5).

Now, when the heart is opened for occupancy and the Word of Christ comes in, it brings gifts, too. Christ's Word brings gifts to make the house more comfortable and livable. Those gifts are "psalms and hymns and spiritual songs." These are to be used in the home of the heart in four ways: First, by intelligently comprehending their meaning; second, with warmhearted acceptance of their authority; third, with enjoyable exercise; and fourth, by industriously presenting them to others.—M. E. Dodd, in *Three Sixteens*.

**"HOW I HOLD YOUNG PEOPLE IN  
MY CHURCH"**

**A Symposium**

My experience for twenty years has taught me that the gospel is the best attraction for youth. The churches which I have served have always become great young people's churches. My present pastorate is characterized by the presence of an unusual attendance of young people upon the preaching services. I have discovered that a vigorous Bible preaching-teaching ministry, with its practical application to the needs of our age in every walk of life, attracts thoughtful and earnest youth. Young people are keen to detect compromise. They do not want speculations; they want certainties.

I do not put on extra attractions to entice young people, but I endeavor to retain their interest through harnessing their enthusiasm in constructive expression. For example, I have them associated with me occasionally in some phase of the service of the church. Recently, on successive Sundays, the five young people's groups had a fifteen-minute period at the opening of the evening service, during which time they presented a program over the radio, in keeping with the evangelistic type of meeting. There was no duplication. The variety was pleasing. It held the attention of the older people and created enthusiasm among the young people themselves.

I endeavor always to make soul-winners of the young people, with this slogan: "Young people after young people for Christ and the Church," emphasizing the spiritual realities of life and service. Worldly attractions would fail utterly with young people, and lead to their spiritual demoralization. Perhaps today they are misled more than any other group through erroneous teaching, lying advertising, and the like, and I verily believe that if it please God to give the church another spiritual awakening, it will come through the youth.—Albert G. Johnson, pastor, Hinson Memorial Baptist Church, Portland, Ore.

Moody Bible Institute Monthly

## PUNGENT PARAGRAPHS FROM D. L. MOODY

We should all condemn sin, as God condemns it, the moment we see it. It is in ourselves, though sometimes it is hid from us. It may be some hidden sin that keeps God from using us more. Let us be honest with God. Let David's prayer be ours: "Search me, O God"—not my neighbors, nor other people, but, "Search me"!

\* \* \*

Some one has said, "Unconfessed sin in the soul is like a bullet in the body." If you haven't power, it may be there is some sin that needs to be confessed, something in your life that needs to be straightened out.

\* \* \*

Always put your "if" in the right place. In the case of the man who wanted Christ to cast the dumb spirit out of his son, the father said, "If thou canst do anything"; but the Lord answered him, "If thou canst believe." Christ straightened out the "if" and put it in the right place.

\* \* \*

Word and work—the two W's. You will soon get spiritually gorged if it is all Word and no work, and you will soon be without power if it is all work and no Word. If you want to be a healthy Christian there must be both Word and work.

\* \* \*

There are two ways of covering sin, man's way and God's way. *You* cover your sins and they will have a resurrection sometime; let *God* cover them, and neither Devil nor man can find them.

\* \* \*

Jesus never taught His disciples how to preach, but He did teach them how to pray. I would rather be able to pray like Daniel than to preach like Gabriel. If men know how to *pray* they know how to work for God.

\* \* \*

Men will never find salvation until they give up all efforts to save themselves. Some one asked an Indian how he got converted. He built a fire in a circle round a worm, and then, after the worm had crawled round every way and then lay down to die, he reached over and took him out. That is the way in which God saves us.

\* \* \*

Trust in yourself, and you are doomed to disappointment; trust in your friends, and they will die and leave you; trust in money, and you may have it taken from you; trust in reputation, and some slanderous tongue may blast it; but trust in God, and you are never to be confounded in time or eternity.

## GOD OUR STRENGTH Exodus 15:1-21

1. Our strength and song (Exod. 15:2; Ps. 81:1).
2. Our strength and power (II Sam. 22:33).
3. Our strength and shield (Ps. 28:7).
4. Our strength and refuge (Ps. 46:1).
5. Our strength and portion (Ps. 73:26).
6. Our strength and salvation (Ps. 140:7).

—Sara E. Blecker.

## FIVE THINGS TO CONTINUE IN

1. The Love of Jesus (John 15:9).
2. The Grace of God (Acts 13:43).
3. The Faith (Acts 14:22).
4. Prayer (Col. 4:2).
5. The things learned and assured of (II Tim. 3:14).—F. G. Thornhill, in *The Witness*.

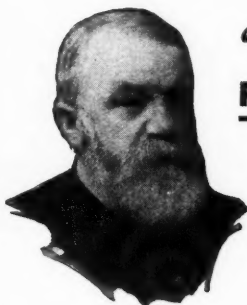
## GALATIANS 2:20

"I live; yet not I, but Christ liveth in me."

Live so that all who know you,  
But don't know Christ,  
Will want to know Him  
Because they know you.

—American Christian's Magazine.

February 5, 1937—  
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## "Wisdom for the Wise" From the Lips of D. L. Moody

"We cannot overestimate the importance of a thorough familiarity with the Bible. I try to lose no opportunity of urging people by every means in my power to the constant study of the wonderful Book. People are running to religious meetings and they think the meetings are going to

do the work. But if these don't bring you into closer contact with the Word of God, the whole impression will be gone in three months. The more you love the Scriptures, the firmer will be your faith.

Do you ask: *How can I get in love with the Bible?*

Arouse yourself to the study of it, ask God's assistance, and He will assuredly help you.

If we *feed on the Word*, it will be so easy then to speak to others; and not only that, but we shall be growing in grace all the while, and others will take notice of our walk and conversation. *So few grow, because so few study.*

*Study the Bible carefully and prayerfully.*

When the Holy Spirit touches the eyes of your understanding and you see Christ shining through the pages of the Bible, it becomes a new book to you.

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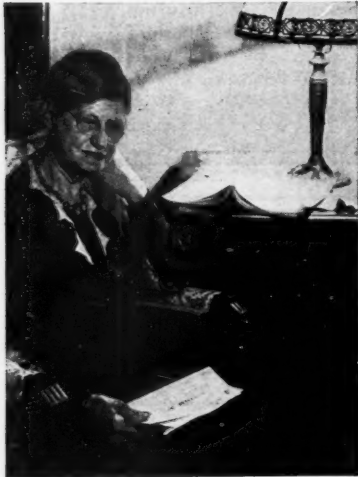
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## George C. Stebbins

(Continued from page 299)

be sung. The request was, of course, granted. On Mr. Moody's return to America in December, I joined Major Whittle and his daughter in meetings that had been planned for the rest of the season in Ireland.

In the winter of 1880-81 Mrs. Stebbins and I assisted Moody and Sankey in their work in San Francisco. And the winter of 1888-89, I again was engaged with Mr. Moody in the principal cities on the Pacific coast. Mrs. Stebbins and I also were with him in his three months' campaign in New York and Brooklyn during the late winter of 1890, which was his last extended campaign in New York.

The later years of my evangelistic activities were given partly to assisting him, but especially Major Whittle, as Mr. McGranahan had been obliged by ill health to retire from public work in the early 90's. In the later years of Major Whittle's life, Mrs. Stebbins and I spent the winter of 1896-97 with him in his engagement in Scotland.

### Writing Ministry of Later Years

By this time, the strain and stress of many years of public work began to undermine my vitality, and I was obliged for some years to give less time to it. Meantime, Mrs. Stebbins broke under the strain and needed constant care for years, so that the winter spent with Major Whittle in Scotland may be said to mark the close of my campaign work in the evangelistic field.

From the beginning of the Bible conferences Mr. Moody started in Northfield in 1880, I have been one of the leaders of the singing at the August conferences. Also, I was one of the editors, with Mr. Sankey and Mr. McGranahan, of the series of *Gospel Hymns*, beginning with No. 3, and of the other hymn books used by Mr. Moody in his work. Besides this, I have edited with Mr. Sankey, three books for male voices, and later the *Northfield Hymnal No. 1*. Since the passing of Mr. Moody and Mr. Sankey, aside from assisting at the Northfield conferences, my time has been devoted largely to writing.

### Some Other Way

(Continued from page 302)

you not servants but friends." Friends have freedom, servants do not.

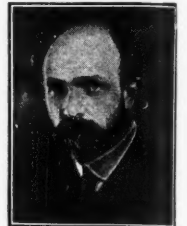
The "other way" people rob themselves of sustenance—pasture. Pasture stands for nourishment, care, and growth. The means of prolonging both safety and fellowship are found in the nourishment of pasture-grazing. What a loss are these privileges to novelty seekers, or to those who want a union of religions, weakening thereby the religion of our Lord Jesus Christ, which embodies all that is worth while in other religions.

Christianity stands alone. It cannot be improved. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12) than the name of Jesus.

The Scripture plainly teaches that although Christ hates sin, He loves the sinner.—D. L. Moody.

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# Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

The first revival meeting which the First Presbyterian Church of Fort Scott, Kan., has had in more than twenty years was conducted by Guy W. Green from November 25 to December 6. The crowds were large throughout the meeting and the influence of the Holy Spirit was felt by all. At the last Sunday morning service 14 persons were received into membership, almost all by profession of faith. December 9-20, Mr. Green led meetings for the Denver Boulevard Presbyterian Church, San Antonio, Tex. This was the first evangelistic meeting this church has held in many years. The attendance and interest surprised every one. Visiting members and ministers of other churches were present nightly. Mr. Green gave four morning memory Bible recitals, which attracted much interest. The spiritual tone of the people was greatly strengthened and at the last Sunday morning service 8 persons were received into membership.

Ninety-nine men formed a chorus that sang "The Ninety and Nine," as the special feature on men's night during the third revival campaign in St. Petersburg, Fla., conducted in the last two years by John W. Troy. The meetings were held in the Central Presbyterian Church, of which Dr. Barnard is pastor. For the first time in the history of the church a chorus choir sang during a revival. On the second Sunday the church received the largest offering in its history. Ninety-five signed tithers' cards. Scores came forward and knelt, giving themselves to Christ. On the last night 22 offered their lives for full-time gospel service. Mr. Troy says he had the joy of having extraordinary music assistants. The congregational singing was led by Walter Taylor, superintendent emeritus of Pacific Garden Mission, Chicago, with Mrs. Taylor at the piano. Mrs. Barnard played the other piano and sang beautiful solos. Mrs. Soule, of Chattanooga, Tenn., gave fine co-operation as a pianist. Mr. Troy also completed a two weeks victorious life campaign with the First Presbyterian Church, Bradford, Pa., F. Dean Miller, minister. The campaign was directed specifically to deepening the spiritual lives of the church people.

More than 70 conversions and additions by letter were reported in the Knoxville, Tenn., Baptist Church in recent meetings conducted for the pastor Dr. J. K. Haynes by T. C. Crume. In the Eighteenth Street Church, Louisville, Ky., there were 50 additions. Dr. M. P. Hunt is pastor of the Louisville church.

An interesting report comes from Clarence

M. Keen, of the Randall Memorial Baptist Church, Williamsville, N.Y.: "In November we had with us for a two weeks engagement Dr. Albert Hughes of Toronto. During the meetings about twenty confessed Christ as Saviour. Then on the last night we had a real heaven-sent revival. It was a time of refreshing such as many present had never witnessed before. Some came to confess the Lord as Saviour; some of our wandering sheep returned to the fold and to fellowship; some who had been estranged from the church for more than two years and had been indulging their carnal desires and worldly appetites, confessed their sins and got right with God. There was a general breaking up and yielding, and more than fifty persons came out and witnessed to operations of the Spirit in their lives. A goodly number who had been faultfinding and criticizing confessed to those sins publicly and asked forgiveness. It was 11:30 P.M. before we



were able to close and go home. On November 29, I had a joy which is not often experienced by a pastor. We listened to the testimony, and then received into our membership a woman past 102 years of age, Mrs. Harriett Bolles." The picture shows Mrs. Bolles standing in front of Mr. Keen. T. J. Brennan and E. W. Brown are church officials.

The end of November brought to a close a four-weeks victory meeting in the Grace Baptist Church, Modesto, Calif., conducted by L. C. Robie. The results were fine in reaching some souls, but primarily in the number of church members who caught a new vision of Him, of prayer, of the Spirit-filled life. Mr. Robie also reports a number of one-night meetings in Hushan, Denaris, and Hollywood, Calif., then through an interpreter to a Mexican church. The party was next in Dayton, Ohio, where for three weeks the Lord reached many souls, and many reconsecrated their lives to Him. On December 28, a seven-day series was begun at Springboro, Pa., in the United Church with Mr. Dornhoefer.

Violet Heefner, assisted by Ruby Heefner, song leader, and Anna Sudenga, pianist and musician of many instruments, held a cam-

paign November 29 to December 6, at the Emmanuel Evangelical Church, El Paso, Ill., A. R. Buckrop, pastor. There were 14 people who accepted the Lord. During a special children's program choruses were sung and answers to questions on salvation were accurately and quickly given. The program was not only the means of bringing parents to the church for the first time, but also the means of the conversion of some that night. Fine crowds attended throughout. From El Paso, the party went to the Shipley United Brethren Church, near Cambridge, Iowa, where Thomas J. Zike is pastor. Twenty-one people accepted Christ in the campaign there, among them some of the main business people of the town. People came from several nearby towns to the campaigns. The Heefner-Sudenga party thank God for a blessed year. The party has held twenty-one meetings in seven different states, and for seven different denominations, with a total of 612 decisions for the Lord.

On a return trip to South Dakota, F. E. Rueckert held a December revival campaign at Hartford, where, against difficulties, blessed victory came in the professed conversion of more than fifty souls. The last night was especially victorious. Mr. Rueckert is able to retain his unusual singing voice in spite of the fact that he is carrying a heavy speaking program.

"In November and December we conducted some very joyous and interesting meetings in Brooklyn, N.Y., and Reading, Pa.," writes K. L. and Mrs. Finley. "A number of people responded to the first invitation, and the Spirit of God seemed to be upon the services. During October we held services in Napoleon and Sandusky, Ohio, Buffalo, N.Y., at Dr. Muntz's church, and Holley, N.Y., where Richard Augustine is pastor."

During the last four months the Edward VanderJagt Evangelistic Party conducted meetings in Cleveland, Ohio, broadcasting over station WJAY; Youngstown, Ohio, broadcasting over the local station; Morral, Ohio, Deckerville, Moline, Holland, and Detroit, Mich. A great number professed conversion, and many have given themselves to definite service for the Lord.

Great crowds attended the meetings in December in the United Brethren Church, Orchard, Neb., when Sylvester Sanford preached for Pastor Paul Riggs. There were 30 conversions and 27 accessions to the church. Mr. and Mrs. Sanford experienced the Lord's blessing on their work with the United Brethren Church, Mullinville, Kan., where 47 accepted the Lord. H. E. Given is pastor there.

During the holiday season and the first two weeks in January, the Elden R. Farrar Party conducted the regular services for the Jackson, Mich., Gospel Tabernacle, Elmer Young, director. This work followed successful meetings held for Pastor R. E. Montague of the Baptist Church, Rives Junction, Mich.

# 1937 Montrose Bible CONFERENCES

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Special sessions are conducted for boys and girls, young people, also for prayer, and meetings in interest of missions. This Conference attracts representatives from all parts of the world.

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Among those busy in the evangelistic field during the past year were Raymond and Mrs. Nelson who report one of the best years of their ministry.

More than forty souls were dealt with in a recent three-weeks campaign in the First Baptist Church, Centerville, Iowa, conducted by J. A. Van Gorkom, of Niagara Falls, Ont., Can. Pastor Luther W. Childs writes that 25 were received into church membership by baptism and others by letter. The attendance was good and the church feels that it has been blessed with one of the greatest revivals that it has had in its more than seventy-five years of history. More than six hundred members have been strengthened and edified.

The Congregational Christian Church, Harrisville, Ind., experienced a blessed time of revival when J. Robert Covert, of Muncie, Ind., was special speaker during December.

In Buffalo, N.Y., in December, John Carara held services in the newly-opened Gospel Center, where souls were saved and many reconsecrated their lives to the Lord.

There were 59 additions and 12 other conversions in the Tonkawa, Okla., Baptist Church during meetings conducted by Hyman Appelman. In the Baptist Church, Baytown, Tex., 135 additions were reported. Mr. Appelman also experienced God's blessing on his work with the Baptist Church, Commerce, Tex., where 95 joined the church through this special effort.

A new mission is being opened in Cleveland, Ohio, by L. W. Kelsey of Chicago. The mission will do relief work for needy people and will be a place of refuge for lost souls.

For the past six years "Bill" Colegrove has been in charge of the Union Mission work at Parkersburg, W.Va., though he still continues his evangelistic work in addition to this. During the past year he has conducted services in eleven cities. In his mission work last year 103,000 heard the gospel, 553 professed conversion, 45,553 meals were served, and 16,000 lodgings furnished, with hundreds of articles of clothing dispensed among the needy. The mission maintains a home for children and also for homeless and friendless girls.

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in meetings conducted by S. E. Lewis, of Binghamton, N.Y., in the Gospel Tabernacle, New Castle, Pa., R. J. Fredericks, pastor. The meetings were blessed of the Lord, souls were saved and saints edified. Mr. Lewis reports a two-weeks' meeting in November at Elmsport, Pa., Baptist Church, A. J. Bowes, pastor.

Fruitful meetings were held during the fall by Guila Logue and Muriel Smith, of Lancaster, in five Pennsylvania towns. The Evangelical and United Brethren churches served by the evangelists were revived and souls were brought to Christ.

Music on cowbells, bottles, piano accordion and vibraphone were features in the campaign in the Emmanuel Baptist Church, Akron, Ohio, when the Wm. F. Rawlins Party assisted Pastor C. J. Pugh. There were 47 who came forward and accepted Christ as their Saviour. The afternoon children's meetings were well attended, and the Sunday School attendance increased 50 per cent. The party held special children's meetings December 28 to January 1, in the Goss Memorial Reformed Church of Akron, Ohio. The E. J. Pace cartoons were effectively used in bringing the message of salvation.

The City Mission of New Brighton, Pa., had Herbert J. McNeese for three nights of pre-holiday meetings in December. H. M. Christner is superintendent of the mission.

During the early part of November, Albert E. Hesketh and David Christiansen were with the Baptist Church of West Highland, Mich., a rural congregation. During this period they also joined with Harry Vom Bruch in a musical service at the First Baptist Church, Saginaw, held during his campaign there. Hesketh and Christiansen later conducted a campaign for the Methodist Protestant Church at Rea, Mich., with interest and increasing crowds each night. God blessed and souls were saved.

Peter Deyneka, the Russian evangelist and general director of the Russian Gospel Association, held the Range Bible Conference at Virginia, Minn., on December 13-15, where churches united in the city auditorium. God greatly moved upon the hearts, and souls accepted Christ.

In addition to the pastoral duties, H. Evan McKinley, of the Baptist Church, Shepherdsville, Ky., has conducted eight revivals for other pastors during the year and a four-



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weeks meeting in his own church. Mr. McKinley usually directs the music as well as preaches. He reports a blessed experience during the year in the service of winning men to Christ.

A revival in Oakdale, Neb., at the United Brethren Church, was conducted in December by Kelso Angle, of Miller, Neb. T. M. Davis is pastor. There were 48 people who bowed at the altar, and 45 reconsecrated their lives to the Lord. A few young people gave their lives for special service. There were Lutherans, Methodists, Presbyterians, Catholics among those who came to the altar for prayer.

## EXTENSION DEPARTMENT NOTES

An evangelistic campaign November 22 to December 13 under the leadership of Harry McCormick Lintz aroused wide-spread interest in Ellwood City, Pa., and the surrounding country. It was a union effort with eight churches co-operating. Bernie Osterhouse, the campaign manager, is pastor of the First Baptist Church. The other pastors were E. Aubrey, O. B. Emerson, M. A. May, A. M. Stevenson, J. A. King, F. A. Daubenspeak, J. R. Routledge and J. E. Caughey. Herbert A. Farrar was the song leader. Many professed conversion, restoration to fellowship and consecration, and nearly one hundred offered their lives to the Lord for full-time service should He so lead. Mr. Osterhouse wrote: "It was a real privilege to have Mr. Lintz with us. Our churches were blessed by his presence."

Elmer Johnson, pastor of the Swedish Free Church in Rockford, Ill., wrote in connection with Herbert Lockyer's engagement in his church, saying: "These six days (November 29 through December 4) brought spiritual refreshing to all who attended. Mr. Lockyer proved himself an able exponent of the Word; his messages were well spiced with it and his illustrations apt. An open forum when the guest preacher answered questions, preceded the evening service and was a helpful feature." Other December engagements of Mr. Lockyer were: December 6-13, in the Evansville, Ind., Rescue Mission, Ernest Reveal, superintendent. On December 15 he spoke in the Baptist Tabernacle, Kenosha, Wis., J. O. Cederberg, pastor. December 17-19 at the Young People's Bible Conference, St. John's Mennonite Church, Pandora, Ohio, D. J. Unruh, pastor, he spoke on "The Deeper Spiritual Life." The conference was well attended and the young people showed great interest in the messages. December 27 Mr. Lockyer was guest preacher in the Claim Street Baptist Church, Aurora, Ill., J. R. Humphries, pastor. He also participated in the watch night service in the Institute Auditorium, and later at Buena Memorial Presbyterian Church, Dr. Henry Hepburn, pastor.

Dr. Henry Ostrom held a Bible conference November 29 through December 6, in White Lake Gospel Center, Montague, Mich., Carl A. Smith, pastor.

While continuing his teaching ministry with the Educational Department of the Institute, Dr. Max I. Reich was speaker December 8 at the Young People's Rally held in the Austin Swedish Methodist Episcopal Church, K. G. Norberg, pastor; co-operating pastors were Swan Engwell and L. R. Ostberg, pastor.

Ralph E. Stewart was called on during

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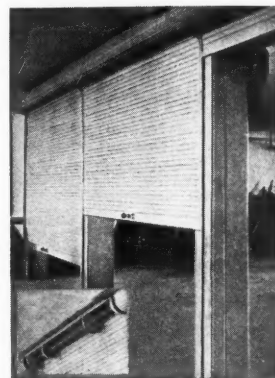
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December to visit several of the cities contemplating Centenary celebrations.

The final One Day Moody Conferences were held in various centers during December: Community Church, Kelsey City, Fla., Paul Nichols, pastor, W. W. Shannon, of Sebring, speaker; Gospel Tabernacle, Glen Ellyn, Ill., R. J. Campbell, pastor, John R. Muir, speaker; First Roseland Baptist Church, Chicago, Samuel Post, pastor, D. L. Foster, speaker; Galilee Baptist Church, Chicago, William J. Fox, pastor, Dr. Will H. Houghton, speaker; Baptist Church, Hinsdale, Ill., E. C. Sandin, pastor, Roy L. Ferris, speaker; Bible Faith Church, Des Plaines, Ill., Walter Faust, pastor, M. M. Seguire, speaker; Walnut Street Baptist Church, Waterloo, Iowa, P. B. Chenault, pastor, Dr. Will H. Houghton, speaker; Mt. Parau (Ky.) Presbyterian Church, Walter Bailey, pastor, J. Perry Carter, speaker; Antrim Baptist Church, Fowlersville, Mich., Roy Brown, pastor, W. S. Ross, speaker; Presbyterian Church, Montvale, Va., S. M. Query, pastor, W. E. Sampson, speaker. Mr. Sampson also addressed conferences in the Amelia (Va.) Methodist Protestant Church, J. H. Mark, pastor, and in the Old Zion Christian Church, W. H. Garman, pastor. P. E. Mundy spoke in Saskatoon, Sask., Canada, in the church of which G. E. Harms is pastor, and in the church of which S. Whittaker, Briarcrest, Canada, is pastor; he also spoke in the United Church of Belle Plaine, Canada. C. A. Nash, of Dallas, Tex., conducted a conference combined with the watch night service in the Fundamental Baptist Church, Decatur, Tex., S. W. Hickey, pastor. W. P. Loveless spoke in the Calvary Bible Church, Racine, Wis., O. C. Chapin, pastor.

## D. L. MOODY CENTENARY CELEBRATIONS FOR FEBRUARY 1937

Kansas City, Jan. 24-29; Chicago—Founder's Week, Jan. 31-Feb. 7; Detroit, Feb. 7-12; Cleveland, Feb. 7-9; Pittsburgh, Feb. 10-12; Toronto, Feb. 14-21; Buffalo, Feb. 14-16; Boston, Feb. 21-26; New York, Feb. 28-Mar. 5.

## FUTURE ENGAGEMENTS

Kelso Angle—January, Panama, Neb.; February, Cheney, Neb.  
John Carrara—Jan. 31-Feb. 28, Marine City, Mich.; Mar. 7-21, Shelby, Ohio; Mar. 28-Apr. 11, Pittsburgh, Pa.; Apr. 18-25, Erie, Pa.; May 23-June 6, New York City; June 13-27, Lancaster, N.Y.; July 11-Aug. 1, Akron, Ohio; Sept. 12-Oct. 3, Lincoln, Neb.  
Martin S. Charles—Jan. 26-Feb. 5, Willock, Ohio; Feb. 7-28, Mt. Vernon, Ind.; Mar. 2-14, Struthers, Ohio; Mar. 21-Apr. 4, Wheaton, Ill.  
J. Robert Covert—Feb. 14, Hollingsburg, Ohio.  
T. C. Crume—Feb. 8-21, Knoxville, Tenn.; Feb. 22-Mar. 7, London, Ky.; Mar. 22-Apr. 4, Birmingham, Ala.  
Elden R. Farrar—Jan. 17-31, Detroit, Mich.  
Gilbert and Leonard Evangelistic Party—Feb. 14, Prescott, Ont.  
W. D. Herrstrom—Jan. 27-29, Harrisburg, Pa.; Jan. 31-Feb. 21, Franklin, Pa.; March, Des Moines, Iowa.  
Guila M. Logue and Muriel C. Smith—Jan. 31-Feb. 14, Baltimore, Md.  
W. E. Pietsch—February, Chicago, Ill., Philadelphia, Pa., Washington, D.C.; March, Los Angeles, San Francisco, Calif., Portland, Ore., Vancouver, B.C.; April, Los Angeles and Long Beach, Calif.; May, Cicero, Ill., and Chicago; June, Niagara Falls, N.Y.; July, Los Angeles, Calif.; Portland, Ore.; August, Tacoma, Wash., Alaska; September, Alaska.  
L. C. Robie—Jan. 31, Lebanon, Pa.; Mar. 7, Millville, N.J.; Aug. 22, Syracuse, N.Y.  
F. E. Rueckert—Jan. 31-Feb. 21, Byesville, Ohio; Feb. 28-Mar. 28, Dimondale, Mich.  
Sylvester Sanford—Jan. 25-Feb. 7, Everett, Wash.; Feb. 8-21, Walla Walla, Wash.; Feb. 23-Mar. 21, Deary and Avon, Idaho; Mar. 22-Apr. 4, Mermer, Neb.; Apr. 19-May 2, Du Bois, Neb.; May 3-16, Hudson, Iowa.  
Gipsy Smith, Jr.—Jan. 24-Feb. 7, Gainesville, Fla.; Feb. 21-Mar. 7, Meridian, Miss.; Mar. 14-28,

Fort Smith, Ark.; Apr. 4-18, Monroe, La.; Apr. 25-May 9, Lexington, Ky.; May 16-30, New London, Conn.; June 6-27, Princeton, Ky.

O. W. Stucky—March, Rockford, Ill.; April, Detroit, Mich.

John W. Troy—Jan. 24-Feb. 8, Wolcott, Ind.; Feb. 14, Mar. 1, Mechanicsburg, Ohio; April, Atmore, Ala.

Vom Bruch Evangelistic Party—February, Los Angeles, Calif.

Anthony Zeoli—Jan. 24-Feb. 7, Binghamton, N.Y.; Feb. 21-28, Philadelphia, Pa.; Mar. 7-21, Evansville, Ind.; Mar. 28-Apr. 4, Oakmont, Pa.; Apr. 11-18, Chicago, Ill.; Apr. 21-25, Terre Haute, Ind.; May 2-9, Washington, Pa.; May 16-23, Buffalo, N.Y.; May 25-30, Toronto, Can.; June 6-27, Philadelphia, Pa.; July 4-25, Indianapolis, Ind.; July 31-Aug. 16, Brandywine Summit, Pa.

## Youth Page

(Continued from page 304)

judgment. We cannot get away from the imperishable fact that Jesus Christ came into the world to save sinners. He placed an infinite value upon a single soul by purchasing that one with His own blood. Do we value the souls of men? Do we hunger for the opportunity to lead a sinner to the Cross?

## Our Unchanging Obligation

Our obligation to give the gospel to this dazed, confused, and groping world, has never changed. Through the ages men have felt that responsibility. It has never been lifted. John Knox in his prayer room prayed, "Give me Scotland, or I die." Luther Rice, laboring to keep Judson in Burma, lay down exhausted after a generation of tireless work, leaving a few books, his horse and buggy to Columbia College, and crying as he died, "My poor Burmese." Horace Tracey Pitkin could send back a message to his young wife as he stood before his butchers in the Boxer rebellion, "When our little son is old enough, send him out to take his father's place."

These and countless others heard the imperial command and responded. The obligation rests upon us now, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Notice the inclusive words, "all" and "every." How they shut out excuse and cut away all refusal.

Christ brings us to the place of rest—rest in His love, in His willingness to serve in His power to keep. At the last He will bring us to the home of everlasting rest.—D. L. Moody.

Abundant testimony that Jesus Christ is God is found in the Old Testament, and when we reach the New, it is presented to us in every book, either by direct assertion or necessary implication.—James M. Gray

## Send for GLIMPSES OF PAUL

A new book heartily recommended by Moody Monthly, Sunday School Times, Evangelical Beacon, King's Business, Lutheran Companion. In vivid sketches it presents the high-lights of Paul's dramatic career. Damascus, Arabia, The Temple Vision, Antioch, Shipwreck. "I Have Kept the Faith"—these and other glimpses will delight you.

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Moody Bible Institute Monthly

# Book Notices

Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

## Tell Me about Moody

By WILL H. HOUGHTON and CHARLES T. COOK

Since the service and influence of D. L. Moody were international, it is peculiarly fitting at this time that two such well-known Christian leaders as Dr. Will H. Houghton of the United States and Charles T. Cook of Great Britain should collaborate in this tribute to the great evangelist, which is, as the authors have indicated, "the story of Moody rather than a complete biography, which is intended to sketch outline enough to answer the request of the title, for the encouragement of the faith, and the inspiration of the activity of this present generation."

The occasion of the centenary celebration has produced much excellent biographical and historical material, but one feels sure that nothing has been prepared which will prove of more value than this little book. Important facts, incidents, and characteristics are presented with such splendid conciseness, and the choice of the material has been made with the evident intent to give the broadest conception of the man Moody, in the smallest editorial compass, that one feels that here we have a valuable "Centenary Handbook," which may and should be read by all Christians everywhere, young and old.

The Introduction contains a personal sketch of "The Man of Blessed Memory"; then follow historical narratives in connection with evangelistic campaigns in the United States and Great Britain; the founding of The Moody Bible Institute of Chicago and other schools; and excellent chapters, interestingly written, covering "Things Moody Most Surely Believed," and "The Passion for Souls."

Speaking of the Chicago revival, a historian is quoted as saying:

"Chicago is justly proud of Brother Moody, and rejoices in his success. He is a good example of Chicago push, pluck, and enterprise. He knows how to make a great deal out of a small capital by conducting affairs economically and attending strictly to business."

When the evangelist was arousing interest in establishing the Chicago Evangelization Society, afterward named The Moody Bible Institute of Chicago, he said in part:

"We take men that have gifts and train them for this work of reaching the people. But you will say: 'Where are you going to find them?' I will tell you. God never had a work but He had some men to do it. I believe we have got to have gapmen—men to stand between the laity and the ministers; men who are trained to do city mission work. . . . Never mind the Greek and Hebrew; give them plain English and good Scripture. It is the Sword of the Lord that cuts deep. If you have men trained for that kind of work, there is no trouble about reaching the men who do not go into the churches."

We are reminded of one of the reasons for the success of Moody's ministry in the words of the late Dr. James M. Gray, who said in a graduation address:

"There were social problems in his (Moody's) day, as in ours, and he was too influential and sympathetic to be unmoved by them, but, nevertheless, to save the souls of men was his chief thought. You may clothe men, feed and educate them, and better their environ-

ment in every way, and still leave them 'dead in trespasses and sins.'"

Our narrators have this to say about the man himself:

"Both in his personal character and in the fruits of his work, Moody impressed his friends as a man filled with the Spirit of God. He never claimed to be filled with the Spirit (such a claim is often suspect when made for oneself!), but he constantly prayed for it. . . . He felt that he owed his gifts and his opportunities to divine grace alone, and therefore could find no ground for self-complacency in his work. He said little about it; and never spoke of 'my converts.' He would never consent to hear himself praised. . . . He was generous to a fault, often temporarily embarrassing himself by his liberality. . . . Those who were admitted to the charmed circle of his home and family saw how intensely human he was. He was always the life and soul of the company, and at such times his humor would bubble up. . . . Summer and winter he would rise at a very early hour in order to be alone with God and His precious Word. . . . Moody was a great preacher because he was a great soul."

The heart of the reader is certain to be stirred and warmed as he reads of Moody's early experiences in preaching and personal work. One is not surprised to find the estimate of the authors expressed in the following paragraph:

"Moody gave to the Church a new understanding of the importance of personal witness by every Christian believer. He tells us that he had three red-letter days in his experience: the first was when he was converted; the next when he began to confess Christ; and the third when he began to work for the salvation of others."

Though brief, this is a great book.

128 pages. 7¼x4¾ inches. Bible Institute Colportage Association, Chicago. 40 cents. W.P.L.

### Our Retreat from Modernism, by Dan Gilbert.

It is greatly feared that those most in need of this book will never read it. The men of the "open mind," as we have at other times remarked, have their minds open in only one direction. Surely a fair-minded modernist who would read Mr. Gilbert would pause to evaluate some of the things he, the modernist, has accepted and is passing on to others.

The book's subtitle is "An Autobiography of Christian Youth," and is a Christian young man's experience with and answer to the "modernism" of university and Church. Mr. Gilbert is recently from the classroom and has been for at least the usual years on the receiving end of lectured truth and untruth. College youth and the pastors of such, will read the book with profit. The kind earlier referred to might profit by the book if they would read it, but they won't. In spite of them, however, the book merits wide circulation.

185 pages. 7¼x5½ inches. Fundamental Truth Publishers, Findlay, Ohio. Cloth, \$1.00; paper, 75 cents. W.H.H.\*

\*Dr. Will H. Houghton.

### The Holy Spirit in Doctrine and Life, by James M. Gray, D.D.

The last public address given by Dr. Gray in the Moody Bible Institute just a few days before his death was on the subject of this book, "The Holy Spirit in Doctrine and Life." The book deals with practically every aspect of the Holy Spirit's work and is a comprehensive presentation of this all important subject as Dr. Gray taught it in his Bible conference work. The book is divided into ten chapters and deals with the person and purpose of the Spirit, His operations through the Word of God, His relation to the believer in everyday life, and the matter of sanctification or the believer's victory over sin.

The author does not indulge in speculative theology or theoretical discussion. From the Word of God, confirmed in personal experience, this beloved teacher writes as a well instructed scribe bringing forth from the treasure house of truth things new and old. The Foreword by Dr. Houghton begins with this suggestive sentence, "One can almost hear again the quiet, kindly word of an old apostle as one follows Dr. Gray in these deeply spiritual messages." Dr. Gray was indeed an apostle—one sent from God.

Ministers, Christian workers, former students of the Institute and multitudes of those who attended the Bible conferences where Dr. Gray spoke with clearness and power, should read and study this book.

127 pages. 7½x5¼ inches. Fleming H. Revell Company, New York. \$1.25. J.C.P.

### Revival Is Coming, by Roger W. Babson.

Frequently during past years Mr. Babson has been quoted on the need of a spiritual awakening. His thoughts along that line have turned his mathematical and graph-making skill to the study of revivals. He has set down as a statistician the ostensible fact that economic and church history both move in cycle fashion. His approach to the subject of revival is quite out of the ordinary and is worthy of serious consideration. We urge students of revival history to follow it carefully.

A sentence or two holding special interest for some of us just now are these:

"It was in 1858 that Dwight L. Moody started his famous Bible class in Chicago. Charles G. Finney at this time began his

# IMMENSITY

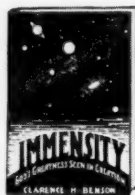
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great evangelistic missions. Following the Civil War and the disgraceful carpet-bag experiences, a great spiritual revival swept the country. The work of Moody and other prominent revivalists is well known to all readers. By 1870, the fourth great awakening was well under way, and by 1887 it had reached its zenith, spurred along by the panic of 1873. The home missionary movement received a great impetus during this period. The whole country was swept by revivalism, and with it came economic expansion in all lines."

Business men, bankers and statesmen might well give attention to this:

"Unemployment, however, will continue with us just the same until the spiritual awakening comes. Legislation may help stock markets, real estate, retail sales and commodity prices, but no legislation has ever solved the unemployment problem. Five previous times in this nation's history, an unemployment crisis was reached; namely, 1680, 1730, 1795, 1858, and 1899. Then, as now, various legislative remedies were tried, but all these experiments failed. Only after a great spiritual awakening swept the nation was the curse of unemployment eliminated and the standard of living again pushed to higher levels."

The hearts of Christians will be bound to his closing sentence:

"America will again be swept by a great spiritual awakening. Nothing can stop it."

And our voices and pens say, "Amen."

This book should be read and urged upon the attention of others.

47 pages. 7½x5 inches. Fleming H. Revell Company, New York. 85 cents. W.H.H.\*

**Are You Awake?** by Florence E. Marshall.

Here is a little book of jingles, humorous and serious, all of them pointing out the evils of alcohol. With the brazen liquor traffic reaching out to make victims out of the young, ammunition of every kind is needed to arouse public conscience.

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No spare parts!

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Because it will weaken the health of the lad Who didn't remember that his body had

No spare parts.

"No spare parts!

No spare parts!

No changing hearts, no changing hearts! If you could buy lungs and a liver and brain—

If you could replace your old kidneys again—You might start to drink; but it's foolish—

that's plain—

With no spare parts."

93 pages. 9x6 inches. National W.C.T.U. Publishing House, Evanston, Ill. 50 cents per copy, \$4.00 per dozen, \$30.00 per 100.

W.H.H.\*

**Immensity**, by Clarence H. Benson.

The author of *The Earth, the Theater of the Universe* gives us here another popular book based upon his studies in astronomy. The purpose of this second volume is to present the greatness of God as revealed in the universe. Seldom does an author venture to be an authority in more than one realm, but the writer has to his credit authoritative books on the problems of the Church, Child Study, and the Sunday School. A valuable introduction to the present volume is written by Dr. L. Allen Higley, president of the Religion and Science Association.

*Immensity* itself is presented under the suggestive titles of Immeasurable Distance, Incomprehensible Spheres, Incomparable Speeds, Inconceivable Power, Incalculable Numbers, Inimitable Precision. There are ten chapters, the closing one being devoted to The Star of All Stars. Anyone who believes in an all-wise, all-powerful and loving Creator will find here a book highly satisfying, not only in the reading of it, but whenever he gazes in delight and awe into the starry heavens. Every chapter is filled with facts so presented and marshalled that even the ordinary reader cannot fail to be impressed with the magnitude and majesty of creation, and also be able more intelligently to worship the Creator Himself, who once tabernacled among us. The author has the gift of making scientific facts interesting and understandable. Astronomy has its practical side. The Creator of the universe is also the author of the Bible. The two perfectly harmonize. We are indebted to the author for making astronomical facts helpfully interesting, thrilling, and strengthening to one's faith. The photographs and charts also are valuable.

140 pages. 7¾x5¼ inches. The Scripture Press, Chicago. \$1.50.

**Prevailing Prayer**, by Zelma Argue.

The subtitle, *Choice Thoughts for Daily Meditation*, well describes this booklet of brief selections, usually several on each of the thirty-one pages for the days of the month, gathered from spiritual writers of the present time or recent past. Scripture verses head the pages, and poetry is often interspersed. Private devotions and the preparation of public addresses will alike be assisted by using this collection.

31 pages. 8x5½ inches. Zondervan Publishing House, Grand Rapids. 25 cents. H.E.S.

\*Dr. Will H. Houghton.

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HEAR

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February 5 only

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February 14

February 15-18

LONDON and HAMILTON

February 21-26

NEW YORK, N. Y.

February 28-March 5

March 1-5

Institute Auditorium, LaSalle at Chicago, 8:00 A.M. to 12: 2:00 to 4:00 P.M.

Moody Memorial Church, Clark at North, Sundays 2:30 P.M., Week Days 7:30 P.M.

Coliseum, 1463 South Wabash, 7:30 P.M.

First Presbyterian Church, Woodward at Edmund Place, Sunday 3:00 P.M. only; 10:30 A.M., 3:00, 7:30 P.M.

First Presby. Church, 6th near Wood, Sunday 3:00 P.M. only; Week Days 7:30 P.M.

Y. M. C. A., 304 Wood, Week Days 10:30 A.M., 3:00 P.M.

Massey Hall, 173 Victoria, 8:00 P.M., Sundays 3:00 and 9:00 P.M.

Knox Presby. Church, Spadina Ave., 10:30 A.M., 3:00 P.M.

Cook's Presby. Church, Queen E. at Mutual, 12:00 Noon.

Buffalo Consistory, 3:00 P.M. Sunday only.

Prospect Ave. Bapt. Church, 10:30 A.M., 3:00, 7:30 P.M.

Will have Conferences Feb. 18 and 19, respectively.

Tremont Temple, 88 Tremont St., Sunday 3:00 P.M., Week Days 10:30 A.M., 3:00, 7:30 P.M.

Mecca Temple, 133 W. 55th, 7:30 P.M., Sunday 3:00 P.M. only.

Calvary Bapt. Church, 123 W. 57th, 10:30 A.M., 3:00 P.M.

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For Additional Information, Write

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Moody Bible Institute Monthly  
The Moody Bible Institute of Chicago  
Chicago, Ill.  
1936  
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**Moody, Winner of Souls**, by A. Chester Mann.

Other biographies of Mr. Moody give us interesting details of his life, but from this small book we obtain a clearer impression of his essential greatness as a man of remarkable mental gifts as well as a consecrated soul winner. The author is an experienced journalist and Christian worker, well qualified to appreciate and describe the man he personally knew and loved. Notably informing are his chapters on the evangelistic campaigns in the British Isles and the permanent organizations established in America, including Moody Bible Institute.

135 pages, 8x5½ inches. Zondervan Publishing House, Grand Rapids. \$1.00. H.E.S.

**Grace, Nightmares and Dilemmas**, by Edwin H. Cross.

The author, who is an evangelist, gave this address at the World's Christian Fundamentals Convention in Toronto. It contains a splendid explanation of the teaching of the New Testament concerning grace, pointing out the present religious tendency to magnify works instead of grace. In explaining the Church's dilemma he accounts for it by the fact that organized Christianity includes both the saved and the unsaved, as well as many isms, which are in reality antagonistic, and declares that the Church is limited in its work through the failures of many of its believing members to put forth their best efforts.

32 pages, 7¾ x 5½ inches. Cross Publishers, 2731 Fifth Avenue, Huntington, W. Va. 25 cents. C.H.B.

**Christ's Seven Letters to His Church**, by William McCarrell.

Here is a very satisfying and fruitful expository study of the second and third chapters of Revelation by the pastor of the Cicero Bible Church, Cicero, Ill. Each chapter is sound as well as illuminating, and we warmly commend the entire book. Its value is enhanced by a clear analysis preceding each letter, subdivision headings, and a chapter of practical summary at the end.

86 pages, 7½x5½ inches. Zondervan Publishing House, Grand Rapids. Cloth, 75 cents; paper, 50 cents. H.E.S.

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**"But until Seventy Times Seven,"**  
by S. May Wyburn.

Mrs. Wyburn is the widow of John H. Wyburn, who for years was superintendent of the McAuley Mission in New York, at 316 Water Street, or as the boys used to say, "John 3:16 Water Street." The book is the story of the three superintendents God used through the earlier period of its significant years of saving ministry—Jerry McAuley, Sam Hadley and John Wyburn. She has appropriately named her chapters after these men: Jeremiah—Faith, Samuel—Hope, John—Love.

With sympathy and understanding, Mrs. Wyburn writes of the down-and-outs and their salvation. Any one who doubts the power of the gospel must have their doubts dispelled as they see its transforming power in so many lives presented in this book. The Christian worker will find encouragement to go on working with the most unpromising. The preacher will find a dozen telling illustrations. Cold hearts will be warmed and faith will be kindled again as you read its pages.

By all means get the book.  
192 pages, 7½x5 inches. Loizeaux Brothers, New York. \$1.25. W.H.H.\*

**Poems for Daily Needs**, compiled and edited by Thomas Curtis Clark.

Mr. Clark is himself a poet whose illuminating verses have wide acceptance, both in the religious and secular press. An experienced editor, he fully meets the expectation of such readers as require careful attention to details. For one thing, fewer "author unknown" numbers appear than is customary in a collection of equal size, revealing diligence and care to assign authorship. Under twelve progressive headings, some three hundred choice poems voice emotions, aspirations, convictions, and hopes. Some pages utter a note more pronouncedly Christian than others, but a book of this nature is not to be regarded as a compendium of theology. This is the compiler's tenth anthology. He also has produced six volumes of original verse.

236 pages, 7¾x5½ inches. Round Table Press, New York. \$2.00. W.M.R.

**Fundamental Facts of the Faith**, by Clifton L. Fowler.

In this splendid book of twenty-seven chapters, the author presents brief, scriptural expositions of twenty-seven great facts of our faith, and he does it in an unusually convincing and interesting manner. Seldom is seen such a helpful treatment of these important themes: Inspiration, Separation, Glorification, Translation, and others. In our opinion, this could well be a "hand book" for preachers, teachers and all Christian workers, and certainly should be read prayerfully and frequently by all Christian believers.

274 pages, 7¾x5 inches. Maranatha Press, Denver. \$1.00. W.P.L.

**High Lights in the Near East**, by Abdal-Fady (A. T. Upson).

Reminiscences of nearly forty years' Christian service in Egypt. A spicy, illuminating volume, not a biography or a history, but snapshots of interesting and significant incidents, more or less connected with the magnificence of work of the Nile Mission Press, of which the author was director until his retirement two years ago.

While a thorough-going evangelical missionary, a man of faith and prayer, Mr. Upson possessed and studiously cultivated a gift for linguistic work, and succeeded in so mastering Arabic as to be able to write articles for Arabic papers without any need for editorial retouching—a rare accomplishment indeed. He was responsible for editing and publishing a veritable stream of high class Arabic literature for Christian propaganda among Moslems, much of which came from his own pen.

Many might surmise that a book coming from a printing plant where they deal in Arabic would naturally be dull and dry. But not so with this one. It is the story of a ministry of faith in a mission field, full of life and action, with thrills not a few.

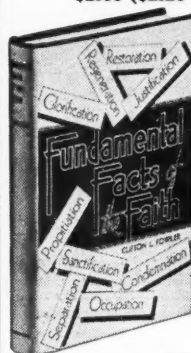
128 pages, 7¾ x 5 inches. Marshall, Morgan and Scott, London. \$1.00. W.H.H.†

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## The Glorious Galilean, by J. W. G. Ward, D.D., Litt.D.

In this book the author seeks to make the men and women who personally contacted Jesus, tell the story of their reaction to His noble personality. He takes the scriptural records as a basis and allows his "imagination to play around the facts in the living Lord may emerge." Among the number the following persons are made to speak: John the Baptist, Mary Magdalene, the young ruler, the Samaritan woman, Zaccheus, the man born blind, the two sisters of Bethany, John Mark, and Simon Peter. The reading of this book not only interests, but instructs. It should be borne in mind that the reactions of the individuals are entirely imaginary and presented as the author would conceive of himself acting under the same circumstances. As is to be expected under such circumstances, there will be here and there emerging the peculiar viewpoints of the author.

234 pages. 8x5½ inches. Cokesbury Press, Nashville. \$2.00. P.B.F.

## The Highest Fellowship, by James M. Ghysels, B.D.

The author of this verse by verse exposition of John's First Epistle is the minister of the Christian Reformed Church at Lafayette, Ind., and Prof. Schultze, of Calvin Seminary, contributes an Introduction. The fifty chapters are meditations rather than discussions of scholarship, and aim to sympathetically unfold the truths that summed up the aged apostle's teachings. The author's similar Meditations in his denominational paper, *The Banner*, have been widely appreciated.

261 pages. 8½x5½ inches. Zondervan Publishing House, Grand Rapids. Cloth, \$2.00; paper, \$1.50. H.E.S.

## Sermons on Sin and Grace, edited by Henry J. Kuiper.

These seven sermons by ministers in the Reformed and Christian Reformed Churches are based on the opening sections of the Heidelberg Catechism, and hence primarily prepared for those in creedal adherence to it. But Calvinists in general will enjoy these stimulating expositions of weighty doctrines, and other Christians would do well to thoughtfully ponder them. We welcome such scriptural preaching and believe it especially needed today.

112 pages. 8x5 inches. Zondervan Publishing House, Grand Rapids. \$1.00. H.E.S.

## A New Day in Kenya, by Horace R.A. Philp, M.B., Ch.B.

Dr. Philp, who has spent the large part of his life in Kenya as a medical missionary of the Church of Scotland, contributes in this volume a notable survey to the World Dominion series. The object of the series, the author reminds us, is the examination of the needs of the various countries from the evangelistic point of view, of the efforts that have been made to meet these needs and the success that has attended them, the criticism of past methods with a view to insuring increasing efficiency, and the completion of the task in the future. All of these elements, so far as Kenya is concerned, are here competently dealt with.

This illustrated survey, with maps and index, visualizes the country as a whole and critically evaluates the work of the various missions. In explanation the author says:

"The Protestant missionaries in Kenya are a happy band of workers, united to one another by many interests and by various denominational ties, but like most workers under similar conditions, they often do not 'see the wood for the trees,' and in consequence sometimes exaggerate, unconsciously, the importance of their work. This is an attitude shared by all communities in Kenya, who feel that they are doing a unique work in a unique way in a unique country, and are leading the world to new achievements in inter-racial and interdenominational co-operation." Hence this serious effort to appreciate and weigh values.

188 pages. 9¼x6 inches. World Dominion Press, New York. \$2.00. J.R.R.

## The Life of Christ, by Adam Fahling.

It is difficult to imagine a more attractively written Life of Christ than this new volume. First of all it gives every evidence of careful scholarship, which always appeals to the reader who demands accuracy and authority. While scholarly in its content, it is also readable. Although the material is condensed into a single volume, it gives the appearance of being comprehensive. Its tables and indexes and numerous footnotes are all that could be desired. The divisions, subdivisions, and text-subjects are also helpful. It is well adapted both for reading and as a reference book; and it is conservative. We have not had the time to read it all. Our opinion is based largely on certain test portions of the book. One thing we would question, namely, the wisdom of giving interpretations to all of the sayings of our Lord. Should a biography be also a commentary? This we regard as a weakness, especially since the author gives an interpretation to certain teachings of our Lord which may be denominationally sound, but which may not be scripturally true. This is particularly noticeable in dealing with the Jews and with prophecies concerning them. This the author, though he follows a somewhat widely accepted interpretation, could have avoided had he adhered strictly to biography and not mixed it with theology.

742 pages. 9x6 inches. Concordia Publishing House, St. Louis. \$5.00. G.S.

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Moody Bible Institute Monthly

**The Cries of the Christ from the Cross, by Robert L. Moyer.**

Occasionally in the pursuit of our blessed task, we find ourselves wishing that the book before us might be placed personally into the hands of every true believer, accompanied by a personal, urgent invitation to read it, and that at once. Such we believe will be the case of all who review this book. Seldom have we seen such a wealth of excellent material between the covers of such a small volume.

As the title indicates, the author has given an exposition of the seven words of the Lord Jesus, spoken from Calvary, and he has written as one possessing not merely a satisfactory theological knowledge of the subject matter involved, but as one who apparently knows Him who spoke these words. Throughout this brochure Christ is lovingly, reverently presented, in such a manner as to warm the hearts of the saints anew, and to attract the sinner to the One who alone is able to save.

By all means, read this book!

67 pages. 7¼x4¾ inches. The Pilot, Minneapolis. 25 cents. W.P.L.

**Evangelistic Chalk Talks, by Frank A. Miller.**

The writer understands the value of the eye-gate in presenting the gospel message to children, and has accompanied these seventeen addresses for children with appropriate black-board drawings. We believe both the diagrams as well as the messages a little difficult for the comprehension of the Primary group, but they will be found applicable and appropriate for the Junior and Intermediate groups by pastors and evangelists.

27 pages. 8½x5½ inches. Author, 125 South Avenue 60, Los Angeles. 25 cents. C.H.B.

**Scripture Series, by Herbert Lockyer.**

This English preacher and evangelist who has become well known in America, has issued in separate booklets the following brief Bible studies: The Surname in the Scriptures, Decision in the Scriptures, The Spirit in the Scriptures, Satan in the Scriptures, Christ in the Scriptures, and The North Side in the Scriptures. Each aims to give a simple and scriptural exposition, helpful for spiritual growth and worthy of wide use. Many of his hearers will welcome their appearance in print.

15 pages. 8x5½ inches. Zondervan Publishing House, Grand Rapids. 15 cents each. H.E.S.

**Illustrated Bible Geography and Atlas, by Major C. R. Conder, D.C.L., L.L.D.**

Those who are familiar with the Collins Clear-type Bibles for children will appreciate this well illustrated publication which has been prepared for the teaching of Bible geography. Fourteen pages are devoted to description of places in Palestine, and six pages are a biblical gazetteer, the remainder, fully two-thirds of the book, are devoted to full page colored maps and photogravure illustrations.

21 pages plus maps and pictures. 7¾x5¼ inches. Collins Clear-type Press, New York. 35 cents. C.H.B.

**Revelation and God: An Introduction to Christian Doctrine, by Walter Thomas Conner, B.D., D.D., Ph.D.**

This treatise is a revision of the author's former book *A System of Christian Doctrine*. In the Preface he states that it covers but half the ground contained in that volume, the revision being an enlargement, clarification and rearrangement. Part I is entitled *The Doctrine of Revelation*, embracing the following chapters: Can Man Know God? Man a Religious Being, The Revelation of God in Nature, Biblical Revelation, The Revelation of God in Christ. Part II contains *The Doctrine of God*, embraces Jesus Christ the Son of God, God: His Nature and Relations, The Divine Spirit, The Triune Nature of God. The method of the author is different from that ordinarily employed in this line of investigation. It is a pleasure to commend the treatise to those who are interested in theological discipline. This, however, does not endorse the author's viewpoint in every particular.

**The Silence of God, by Sir Robert Anderson.**

This is a volume of some depth which requires careful reading. Its purpose is to explain the fact that God does not intervene now by drastic judgments in the affairs of the human race in view of its awful sin. It seeks to explain the silence of God in view of such things as the massacre of Armenian Christians and other similar unjust and frightful atrocities. In answering this question the author goes into dispensational history, the purpose of miracles, the distinction between kingdom and Church teaching, Satan and his methods and purposes, and the agnostic and critical viewpoint towards Christian doctrine in the premises. Aside from answering the question of a silent heaven, the book is valuable as a brief discussion of the above topics, which it uses in arriving at a satisfactory answer.

212 pages. 7¼x5 inches. Pickering and Inglis, London. 35 cents. K.S.W.

**The New Testament in the Light of a Believer's Research, by Professor P. E. Kretzmann, Ph.D., D.D.**

This book contains the following chapters: The Inspiration of the New Testament, The Freer Manuscripts and the Oxyrhynchus Papyri, The Koridethi Manuscript and the Latest Discoveries in Egypt, When Was Jesus Born? The Earliest Christian Congregations at Rome and at Antioch, The Chronological Sequences of the Pauline Letters, The Place and the Time of the Captivity Letters, The Last Twenty-five Years of Peter's Life. This is the most searching examination of the evidence of the inspiration of the New Testament which has come to our attention. It is refreshing to have one's faith in the plenary verbal inspiration of the Scriptures quickened by such scholarly and reverent investigation.

112 pages. 7¾x5¼ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. P.B.F.

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# Institute and Alumni

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This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

## RECENT SPECIAL SPEAKERS

Cecil Abel, Kwato Mission, Papua, New Guinea; Bishop Karl A. Mueller, Moravian Church in America, Watertown, Wis.; Miss Emily A. Clark, missionary, Nigeria, Africa; Maynard H. Caneday, missionary to Morocco; Roy A. Brehm, assistant to general Director of Scandinavian Alliance Mission.

## WELCOMING THE NEW YEAR

The old Auditorium took on the glory of former years on the last night of 1936, while some hundreds of worshippers awaited the dawning of the new year.

Officially, the Watch Night Service was the formal inauguration of the D. L. Moody Centenary Celebrations—and highly suitable for so notable an event. Keith Hall was outgrown, and after the first hour the main auditorium was used, the company that filled the main floor, with some few in the gallery, remaining almost at peak until the stroke of midnight, the dawning of the new year.

Mr. Hammon tree directed joyful song throughout the evening, Mr. Hermansen at the piano, and piloted a service of praise and testimony before the first speaker came to the desk.

Rev. Herbert Lockyer made fitting use of two statements, "not contradictory but complementary," as he said; the first, "Search me, O God" (Ps. 139:23), and "Examine yourselves" (II Cor. 13:5).

Dr. William H. Hockman packed the second period with an interpretation of world-conditions as related to the evangelization of the world. His conclusion was on a high note of hopefulness and encouragement, as he narrated some of the startling instances of turning to God, evidenced among certain Mohammedan tribes in Africa, and of other tribes in South America, and elsewhere.

Rev. Ernest M. Wadsworth, the following speaker, concluded a twenty-minute exposition of II Samuel 11:1, with a glorious sweep of richly laden sentence prayers—perhaps no less than fifty. The expiration of the year, the time when God's kings (for such are we) should go forth to battle, should not find any of us willing, as was David in his old age, to leave the battle to others, but let us be fighting men for Christ and righteousness to the end of our days.

Dr. Houghton made interpretation of the words, "Wilt thou not revive us again" (Ps. 85:6). By an emphasis of each word, a heart-cry for revival was given, and the coming of the New Year found the prayer from prepared and ready hearts going up to the God of true revival.

The Centenary Celebrations had deeply spiritual and fitting launching in these four hours of praise, heart-searching, and prayer.

## CHRISTMASTIDE GRADUATION

As Judean shepherds gathered in adoration about the Babe at Bethlehem, so songs and themes at the class exercises of the graduating December class centered about the blessed Name.

The class motto was "Looking unto Jesus" (Heb. 12:2), and Jesus was the object of joyful praise throughout the eventful day.

Forty-four graduates had the honor of receiving the Institute diploma, December 17. Carl H. Weir (Indiana) was president of the class. He announced Doris L. Raymond (Washington) as representing the women. Her thoughtful message had the class motto in mind as she spoke on "The Needful Look." Oliver O. Voss (Oregon), with vital and moving earnestness, spoke on "Our Example in Service," representing the men. Elsie K. Hammer (Illinois) sang "Jesus Is His Name" as a solo, while a mixed octet gave two numbers, "Looking unto Jesus," by Stebbins, and "Jesus Only," by Towner. The class song, "Jesus, Thou Art Worthy," was one of unusual quality, the words by Grace W. DeCamp (New Jersey) and the music by Charlotte L. Fink (Illinois), who directed its singing by the class.

As the class members and their friends and relatives were mingling in the parlors and halls of the Women's Building between sessions, they had the delight of looking upon the mystic Christmas tree that had been erected by Mr. Stauffer and his assistants to do honor to the Christmas time, especially as a decorative touch for students and others who were to remain at the Institute during the holiday season. The tree, frosty white and glistening, was played upon by a round of pastel colorings by electric illumination.

Following the reception and honor dinner to the graduates, the graduation exercises were resumed in the Auditorium at 7:45.

The anthem number was fitted to the season, "Christmas Bells," the famed and beloved poem of Longfellow's, with a musical setting of high effectiveness by Frederick Stevenson, and nobly rendered by the Institute Choir, Mr. Bittikofer directing.

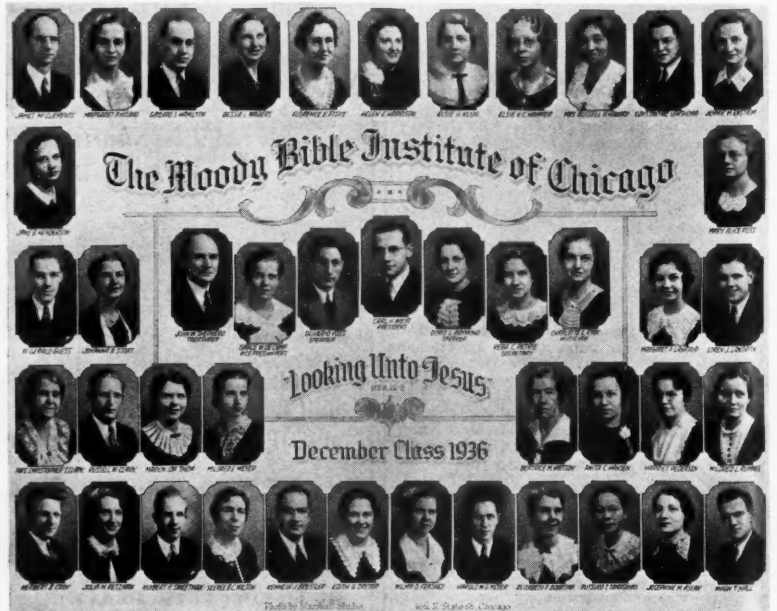
The guest speaker was the Rev. Theodore W. Anderson, president of the Swedish Evangelical Mission Covenant of America, scholarly, upstanding, fervently spiritual. Qualities favorable to success in Christ's fields of service were suggested by Acts 6:3, the catalogue of graces outstanding in the deacons of the Church of Jerusalem. With a background of twenty years in the field of Christian education, the speaker was skilled in making the period of opportunity count with such power and meaning as will become an abiding memory for the class going forth to service.

Dr. Houghton presented General Course diplomas to twelve Evening School graduates; twenty-seven to Day School students; diplomas for completing the Christian Education Course to three; and for the Missionary Course to two.

Miss Jackson reported that from July 1 to November 11 certificates for finished courses had been sent to 837 Correspondence School students, and 48 to Radio School of the Bible students.

The names of the graduates, with courses completed, follow:

Evening School—General Course: Josephine Marie Aslan, Jennie Marie Enstrom, Mrs. Russell H. Howard, Margaret Pearle Hyland, Mildred Elizabeth Meyer, Harriet Pedersen, Julia Margaret Retzman, Johanna



Graduating Class, December, 1936

Moody Bible Institute Monthly

Adelaide Staat, Marion Ida Thom, Gaylard Samuel Hamilton, James McClements, Harold W. G. Meyer.

Day School—General Course: Elizabeth Frances Boersma, Edith Gertrude Dreyer, Wilma Olive Fershee, Charlotte Laura Fink, Florence Ethelyn Fiske, Elsie Kathryn Hammer, Anita Cathlyn Hansen, Helen Esther Harrison, Jane Bogie Henderson, Elsie Helen Klug, Margaret Petrie Lanfair, Reba Carrie Petrie, Rutsuko Tazuko Tamashiro, Bessie Lou Wagers, Beatrice Marian Watson, Seeree Betty Christine Wilson, Kenneth Jason Bressler, Russell Wilson Clark, Herbert Bernard Cook, Woodrow Gerald Guess, Hugh T. Hall, Loren Joseph Landrith, Constantine Lewshenia, John William Shepherd, Huibert Richard Sweetman, Oliver Orlando Voss, Carl Herman Weir.

Christian Education Course: Mrs. Christopher T. Clark, Doris Lillian Raymond, Mildred Lucille Rummel.

Missionary Course: Grace Wilder DeCamp, Mary Alice Ross.

### MRS. MONTANUS GONE HOME

Three M. B. I. former students are immediately bereaved in the death on December 6, 1936, of Mrs. Carl A. Montanus. Mr. Montanus '96, the husband, was followed at the Institute by a son, Hugo C. A. '28, a pastor at Elizabeth, Ill., and a daughter, Mable Olive '31, now Mrs. William H. Schobert, Victor, Iowa. Another daughter is Mrs. Harold Hammond, of Wheaton, Ill. Death came to this saintly wife and mother at Victor, Iowa, and burial was made at Wheaton, Ill., December 8.

Mrs. Montanus was rarely gifted in the ministry of comfort, and while traveling for three years with her husband, when he served the Institute Maintenance Bureau in the field, her visits to shut-ins and those otherwise afflicted, followed by helpful letters, brought many a soul into sweeter fellowship with her Lord.

Multitudes of former students and family friends will share the grief natural to parting from a soul so luminous and victorious, but they also will rejoice in the enriched lure of the heavenlies, where, one by one, are gathering the redeemed of the ages.

### STUDENTS OF OTHER DAYS

H. Leroy Wortman '32, has accepted a unanimous call to the pastorate of the Berean Baptist Church, Bunker Hill, Ill. His prayer is expressed in Psalm 19:14.

Agnes Isaacson '25, home on furlough from Africa for a year, has been visiting Mrs. Peter Holman (Tesla Yeates '25), and expects to sail January 28 on the SS. *Deutschland*, returning to her field of work.

Mrs. Richard Holman (Esther Ton '24), is living in Flint, Mich., working with the Salvation Army, of which she and her family are members.

Edith Kruse '33, writes from Casilla 698, Guayaquil, Ecuador, S. Amer., after four months in that land, praising God for blessings and privileges already hers on the field.

Blanche Nesbit '36, is now serving as director of Religious Education in the Monaghan Baptist Church, Greenville, S.C.

Ennelle Shappell '31, writes from Ciudad Bolivar, Venezuela, S. Amer.: "We have been unusually busy with visitation work, Bible classes, and gospel meetings ever since our arrival the first of November. Most of

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### D. L. MOODY

Published by The Bible Institute Colportage Ass'n of Chicago

NOTE—The numeral following the title designates the serial number of the book in which that sermon, address or lecture is found. There are six, eight or more such contributions in every volume of the *Moody Colportage Library*, two in an *Evangel* Booklet.

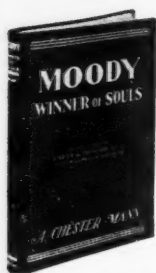
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Occupation

my definite service has been among the children, and oh, how I do love them! . . . They love to sing gospel choruses, repeat Scripture verses and hear Bible stories."

Arthur G. Peterson '19, 101 Chard Ave., Oakland, Neb., home on furlough after a second term in Venezuela, has been blessed in service at young people's and missionary conferences throughout the summer and fall months, under the Evangelical Free Church of America. He requests special prayer for Mrs. Peterson '20, who was forced to return home a year ago, because of her health, that she may be able to go back to her field in South America.

V. E. Kelford '16, 556 Willard Ave., Waterloo, Iowa, recently returned from an extended teaching trip in the southwest. He closed the itinerary at the Kansas City Bible College. Mr. Kelford is arranging for another visit to the Pacific Coast early in 1937.

Fred Stettler '25, and Mrs. Stettler (Martha Schaeuble '28), Nowy Rynek 16, Plock (Poland), in their December letter give an interesting and inspiring account of their work through the year, about which they say: "How much struggle, prayer, preparation, love, joy, strenuous work is wrapped up in these figures only the Lord knows." They request prayer concerning "a place for a Bible school, and for the work in Poland, that it may grow indigenous and further enjoy the freedom it has had until now. There are so many signs which point toward strict governmental control in the future."

Alethea McCune '16, has accepted a position with the Scripture Press, Chicago, publishers of the All Bible Graded Series of Sunday School lessons.

H. W. Lambert '10, has accepted the pastorate of the Johnstown Federated Church, Johnstown, Iowa, three miles from the city limits of Des Moines.

Mrs. Joseph Thacker (Ernestine Wichman '08) is enjoying blessing in missionary service in Nueva Gerona, Isle of Pines, Cuba. She is in full charge of the work while her son-in-law and daughter, Rev. and Mrs. Carl D. Stewart, are on furlough. Joseph Thacker '07, and Mrs. Thacker served as missionaries in the interior of Argentina for some years, but the greater part of their career was in Mexico. Their last field of labor together was in Cuba, and after Mr. Thacker's death in 1934, Mrs. Thacker went to the Isle of Pines.

Della Eppelsheimer '32, continues her labors as pastor's assistant and director of music at the First Christian Church, Topeka, Kan. Her choir and visiting soloists rendered a special Christmas concert entitled, "The Life of Christ in Music and Song," the selections and arrangement being made by Miss Eppelsheimer.

John T. Hartman '00, Hugh F. Ash '15, George H. Redden '12, and James D. Burton '07, are former M.B.I. students who have won high place with the Board of National Missions of the Presbyterian Church, U.S.A., whose labors are interestingly reported in the official document, "Trails and Footpaths of the Sunday School Missionary."

W. James Johnston '24, pastor of the First Presbyterian Church, Bellville, Ohio, rejoices with his people in the rededication of his church following the completion of a basement to provide for the growing Sunday School. "God has been blessing and souls have been won for Christ."

Kenneth Oglesby '30, and Mrs. Oglesby

Moody Bible Institute Monthly



'32 (address: Box 105, Addis Ababa, Ethiopia, E. Africa), have sent to relatives and supporting friends a marvelous four-page document of several thousand words, giving a history of God's dealings with them during and since the Italo-Ethiopian war. It holds the character of sacred history.

John Mein '09, and Mrs. Mein '08, send greetings from Caixa 36, Maceio, Alagoas, Brazil. Theirs is a story of thrilling interest, recording victories of grace in a land of many difficulties. Pastors "at home" could well be challenged by this item—"I have the joy of returning to that city to baptize a young man and preach to a large audience, when eight accepted Christ as their Saviour."

Mrs. Paul E. Swanson (Elizabeth Christiansen '21), 726 Third St. S., Virginia, Minn., is the functioning official in putting out a rather unusual class letter for the December '21 group. Some paragraphs were freighted with good news, and where no report was at hand, the name was entered nevertheless. Meantime, do not forget to send real and recent items of news to the MONTHLY.

Mrs. Ward Munsell (Anna Rogers '24), writing from Comayagua, Honduras, C.A., tells of the activities of herself and husband, and also of the work of Mabel Balder '22, and Rena Thistleton '30, citing many reasons for praise to God, while continued prayer is requested.

Cecil V. Phillips '29, pastor of the Independent Baptist Church, Exira, Iowa, and Mrs. Phillips, have been called to serve under the Highland Evangel Mission, which has missionaries in Kentucky, West Virginia, Tennessee, and Alabama. They will leave for their new field of service as soon as the necessary funds are in hand. We quote from Mr. Phillips' letter: "Pray that the Lord will lay this burden upon the hearts of Christian people."

Grace W. DeCamp '36, has been invited to share, until next fall, in girls' work as carried on by the Oak Hills Fellowship, Bemidji, Minn.

#### BORN

To Carl L. Porritt '32, and Mrs. Porritt (Hilma E. Johnson '32), a daughter, Jean Louise, Dec. 13, Elkhart, Ind.

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To Arthur Hamrin '34, and Mrs. Hamrin (Bernice Swanson '35), a son, Raymond Floyd, Oct. 7, Chicago.

To H. E. Oppertshauser '30, and Mrs. Oppertshauser, twin daughters, Arlys and Arlene, Aug. 25. Mr. Oppertshauser is pastor of the M. E. Church, Hazel, S.D.

To Hollis H. Peyton '21, and Mrs. Peyton (Marion De Vries '21), a son, John De Vries, Jan. 7, Cameron, W. Va.

#### MARRIED

A. Earl Atnip and Lois C. Kirk '36, Aug. 7, Chicago.

George A. Phelps '36, and Doris Heine '35, Dec. 19, Chicago.

M. Ellsworth Walker '36, and Florence Phoebe Archibald '36, Dec. 17, Chicago.

Earl F. Engus and Betty Jane Norman '34, Nov. 26, Bradley, Ill.

Jay Reichenbach and Bertha Erickson '25, Aug. 30. They reside in Jamestown, N.Y.

Emerson F. Slotterback '32, and Wilma Marie Burkholder '30, Oct. 16, Bluffton, Ohio.

#### AT REST

David A. C. Teeter '22, whose home had been at Kittanning, Pa., entered into rest Oct. 17. Mrs. Teeter will make her home at 3846 Monroe St., Chicago, Ill.

Fred M. Bonney '17, went to his heavenly rest on Nov. 23, from his home near Elyria, Ohio.

Arthur F. Perkins '25, Merrill, Wis., came to the close of an earnest and fruitful life of service for Christ on Dec. 29. He had been an official of the Alumni Association and was grateful to God for the blessings that came to him through Institute studies and contacts.

Marshall Paul Lewis '32, was called into life immortal Dec. 13, and interment was made at Saybrook, Ill. Mrs. Lewis (Margaret A. Miller '33) survives to prove the abounding grace of God in her bereavement.

#### "LET ME SEE YOUR 'MOODY MONTHLY' PLEASE!"

The big county fair was in full progress. The writer had a radio engagement and found that all the broadcasts were being made from the fair grounds studio. With our Bible in one hand and a copy of the MOODY MONTHLY in the other we went in for our regular weekly service. After the broadcast had been made we took a stroll over the grounds to see what the crowds were doing.

Before us was a skilled magician performing all sorts of tricks for the entertainment of the crowds. The writer's wife had one of the children in her arms and I had the other in one arm and my MOODY MONTHLY and Bible in the other hand. Some stranger standing by my side said to me, "Let me see your MOODY MONTHLY, please!" While the show went on she stood by my side and turned through its pages, reading here and there. "Thank you," she said as the magician finished his tricks and the crowd was moving away. "I had never seen that magazine before and I wanted to see what it was like." Even while the shows of the world are going on, hungry hearts are found here and there who are interested in deeper things.—Rev. E. O. Edwards, pastor, First Baptist Church, Williamston, S. C.

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### MOODY MUSICAL MESSENGERS

A trio of young men, Douglas Davies, Elliott Lindblad, and Cornelius Keur, bearing the name of Moody Musical Messengers, are now engaged in D. L. Moody Centenary Celebration conferences and other meetings in various metropolitan centers. The members of the trio, students of the Institute, have taken active part in the W-M-B-I programs, and the Radio Department as well as many listeners will miss their voices and music for several weeks. Pray for them that God may richly use them and that they may have journeying mercies as they go from place to place. It is hoped that they may return to assist in the radio programs in the near future.



### THE MIDNIGHT HOUR

The Midnight Hour on Friday nights from 11:30 P.M. to 1:00 A.M. (C.S.T.), continues to be a great blessing to listeners far and near. A few extracts from letters follow:

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able to tune in. Others in the district have listened before. I have always been interested in the Moody Bible Institute. In 1901 I heard Dr. Torrey speak in England, and the year before that my father and mother heard Mr. Moody speak. There are neighbors who listen in also, several of whom have taken a correspondence course from your Institute. May God bless you all. The Moody Bible Institute programs, Friday midnight, have proved and are proving to be a great blessing to hundreds of people in western Canada."

Strasbourg, Sask., Canada.

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Crumly's Chapel, Ala.



### FOREIGN LANGUAGE SERVICES

During the month of February, W-M-B-I will broadcast the gospel in foreign languages on Tuesday, Thursday, and Saturday

afternoons, from 4:30 to 5:00. On February 9 the message will be in the Roumanian language; February 11, in Lithuanian; February 13, in Albanian; February 16, Italian; February 18, Russian; February 20, Spanish; February 23, Polish; February 25, Holland language; February 27, Hungarian.

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#### Sunday, February 7, 14, 21, 28

11:00 A.M.—Moody Memorial Church  
12:30 P.M.—Music and Message

#### Monday, February 1, 8, 15, 22

7:00 A.M.—Sunrise Service  
10:30 A.M.—Devotional Hour—Howard A. Hermansen  
11:30 A.M.—Continued Story Reading—Wendell P. Loveless  
12:00 M.—Midday Hour  
3:00 P.M.—Radio School of the Bible—William M. Runyan  
3:30 P.M.—Music  
3:40 P.M.—"Ministry of the Printed Page"  
4:00 P.M.—Music and Message

#### Tuesday, February 2, 9, 16, 23

7:00 A.M.—Sunrise Service  
10:30 A.M.—Home Hour—Iris Ikeler McCord  
11:10 A.M.—Music  
11:30 A.M.—Continued Story Reading  
12:00 M.—Midday Hour  
3:00 P.M.—Music  
3:30 P.M.—"I See by the Papers"  
4:00 P.M.—Music  
4:30 P.M.—Foreign Language Service

#### Wednesday, February 3, 10, 17, 24

7:00 A.M.—Sunrise Service—Mr. Runyan  
10:30 A.M.—Shut-in Request Program  
12:00 M.—Midday Hour  
3:00 P.M.—Sunday School Lesson—Mrs. McCord  
3:30 P.M.—Hymns You Love to Sing—Robert Parsons  
3:45 P.M.—Question Hour—Mr. Loveless  
4:15 P.M.—W-M-B-I Tract League—Mr. Parsons  
4:30 P.M.—Music

#### Thursday, February 4, 11, 18, 25

7:00 A.M.—Sunrise Service  
10:30 A.M.—Missionary Hour—John R. Riebe  
11:30 A.M.—Continued Story Reading  
12:00 M.—Midday Hour  
3:00 P.M.—Short Stories—Mrs. McCord  
3:30 P.M.—Music  
4:00 P.M.—Scandinavian Service—Frank Earnest  
4:30 P.M.—Foreign Language Service

#### Friday, February 5, 12, 19, 26

7:00 A.M.—Sunrise Service  
10:30 A.M.—Radio School of the Bible—Mrs. McCord  
11:05 A.M.—Music  
11:30 A.M.—Continued Story Reading  
12:00 M.—Midday Hour  
3:00 P.M.—Radio School of the Bible—John C. Page  
3:30 P.M.—Music  
3:45 P.M.—"The Jew"—Solomon Birnbaum  
4:00 P.M.—Jewish Sabbath Service  
4:30 P.M.—Music  
11:30 P.M.—Midnight Hour

#### Saturday, February 6, 13, 20, 27

7:00 A.M.—Sunrise Service  
10:30 A.M.—K. Y. B. Club—Theresa Worman  
11:15 A.M.—Teen-Age Bible Study—Miss Worman  
11:30 A.M.—Church School Period—Clarence H. Benson  
12:00 M.—Midday Hour  
3:00 P.M.—String Choir—Paragraphs from Great Sermons  
3:30 P.M.—String Choir—Gems of Scripture Truth  
4:00 P.M.—"Mother Ruth"—Mrs. McCord  
4:30 P.M.—Foreign Language Service

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